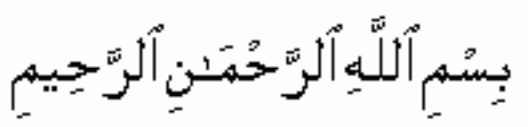
The Great Naqshabandi Hoax (Part 1)

by a Dissident of the Naqshabandi World Politic,
from London UK



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Shaykh Nazim (hereinafter referred to as Nazim) was born in 1922. He is styled as the 40th shaykh of the Naqshbandi Sufi Order, a role he took over after the passing away of his teacher, Grandshaykh. A number of publications are available bearing his name. Shaykh Hisham Kabbani (hereinafter referred to as Kabbani) is one of Nazim's followers and students (he also studied for sometime under Grandshaykh). He resides in America, where his works are circulated under the banner of As-Sunna Foundation of America and the Haqqani Islamic Foundation.

This article looks briefly at Kabbani's claim that there is a consensus on the permissibility of celebrating the birthday of the Prophet sallallahu 'alayhi wa sallam.

1. Kabbani's Claim of Ijma on Celebrating the Birthday of the Prophet

How often do we hear someone asserting there is a consensus (ijma) of the scholars on an issue, but on examination, no such consensus has in fact taken place? It often occurs that an individual is surrounded by people who agree with him on a matter, he speaks to them and meets with them over the years, to the extent that he sees not a single one disagrees with him. He becomes convinced of a consensus on the issue at hand for no reason other than the fact that he has not come across a differing opinion or that he never gave any of those differing views any credence. Practices which are contrary to the Sunnah do not become established merely because a community has allowed them to flourish without forbidding them. If the practice is truly against the Sunnah then there will have been, by necessity, a group of scholars in each generation to oppose and forbid such things.

Siddeeq Hasan Khaan wrote:

"People have become extremely careless in reporting consensus. Therefore, we find those who have little knowledge of the opinions of the scholars presuming that what has been agreed upon in their madhab or country is a consensus. This is indeed a great danger. With such indifferent claims, which are not based on careful study and piety, they cause a general harm to the Muslims... Ash-Shawkaanee said in Wabal al-Ghamaam Haashiyatu Shifaa' al-Awaam: 'Matters of consensus reported in books arise from situations where the reporter was not aware of the difference in regard to a specific matter. The best that could be said is that he assumed that there was a consensus...'"

[As-Siraaj al-Wahhaaj min Kashfi Mataalibi Saheeh Muslim bin al-Hajjaaj (1/3)]

Take the following three examples from the works of the noble Imaam an-Nawawee:

i) Al-Haafidh ibn Hajar quotes in at-Talkhees (4/176) that Imaam an-Nawawee said in Rawdah at-Taalibeen about the hadeeth: <<There is no vow in disobedience.>> that it was weak by agreement of the scholars of hadeeth. However, ibn Hajar pointed out that it was: "Declared saheeh by at-Tahaawee and Aboo 'Ali ibn as-Sakan, so where is the agreement?"

ii) An-Nawawee said in al-Majmoo' (2/42) about the hadeeth concerning touching the male private parts: <<Is it not but a part of you?>> that it was weak by agreement of the memorisers. However, the hadeeth has been graded as saheeh by ibn Hibban, ibn Hazm, at-Tabaraanee and others. Therefore, ibn 'Abdul-Haadee said in al-Muharrar (p.19): "One who quotes an agreement upon it being weak is mistaken."

iii) In more than one book an-Nawawee has mentioned there being a consensus on the admissibility of using weak hadeeth in encouraging the people to do righteous actions. Yet Mullah 'Alee al-Qaaree replied in al-Mirqaat (2/381) that no such consensus exists.

Kabbani has boldly claimed a consensus on the validity of celebrating the birthday of the Prophet sallallahu 'alayhi wa sallam. He writes under the title: 'The Ijma of the 'Ulama on the Permissibility of Mawlid':

"Remembering the Prophet's (s) birthday is an act that all 'ulama of the Muslim world accept and still accept. This means that Allah accepts it, according to the hadith of Ibn Mas'ud related in Imam Ahmad's Musnad: 'Whatever the majority of Muslims see as right, then this is good to Allah, and whatever is seen by the majority of Muslims as wrong, is wrong with Allah.'"

[Kabbani, The Celebration of Mawlid, 1994, p.14]

This hadeeth is not a statement of the Prophet sallallahu 'alayhi wa sallam but a saying of 'Abdullah ibn Mas'ood himself. Kabbani only gives part of the wording, the full text is as follows:

"Allaah looked into the hearts of the servants and found the heart of Muhammad to be the best of hearts. So He chose him for Himself and sent with him His Revelation. Then He looked into the hearts of the servants after Muhammad and found the hearts of his Companions to be the best of the hearts of the servants, so He made them the helpers of His Prophet, fighting for His Religion. So that which the Muslims hold to be good is good with Allaah and that which they hold to be bad is bad with Allaah."

In addition to the Musnad of Imaam Ahmad, it is also quoted by at-Tiyaalasee in his Musnad. Part of it is also given by al-Haakim in al-Mustadrak who graded its chain of transmission to be saheeh and adh-Dhahabee agreed.

Al-Haakim adds that the narration was in the context of the agreement of the Companions on the Khilaafa of Aboo Bakr as-Siddeeq. From this we learn of the consensus which ibn Mas'ood was indicating, namely, a consensus of the Companions. In view of this, the statement which Kabbani has sought to use in affirming the permissibility of celebrating the Mawlid turns out to be a proof against him since its intended meaning was to affirm the ijma of the Companions and there is no such ijma of the Companions reported in respect of celebrating the Mawlid.

In presenting the quote, Kabbani gives it as: "Whatever the majority of Muslims see as right, then this is good to Allah, and whatever is seen by the majority of Muslims as wrong, is wrong with Allah."

The word 'majority' does not appear in the statement of ibn Mas'ood.

A Muslim is obliged to adhere to the truth, whether that truth is found with the majority of the people or not. In many cases, simply following the majority leads to error, as Allah - the Most Perfect - says:

<And if you obey most of those on the earth, they will lead you far way from the path of Allah.>

[Soorah al-An'aam (6):116]

There is another saying of ibn Mas'ood:

"Indeed the great majority of the people are those who oppose the Jamaa'ah. Verily, the Jamaa'ah is that which agrees to the truth, even if you are alone."

[Ibn 'Asaakir in Tareekh Dimashq (13/322/2) and al-Laalikaa'ee in Sharh Usool I'tiqaad (no.160)]

There is no doubt that the Jamaa'ah is whatever is upon the Prophetic way, whether that constitutes a large group of people or not.

Ibn Hibbaan (d.354H) wrote in his Saheeh (8/44):

"The order to cling to the Jamaa'ah is a general one, but what is meant by it is something very specific, since the Jamaa'ah is the consensus of the Companions of Allaah's Messenger... And the

Jamaa’ah after the Companions are those who unite and combine Deen, intellect and knowledge, and they are those who adhere to avoiding the innovations and false desires in their affairs, even if their numbers are few. The Jamaa’ah is not the rabble from the people, even if they are many in number."

Abu Shaamah (d.665H) wrote in Al-Baa’ith ‘alaa Inkaaril-Bida’ wal-Hawaadith (p.22):

"The order to adhere to the Jamaa’ah means adhering to the truth and its followers, even if those who adhere to the truth are few and those who oppose it are many. Since the truth is that which the first Jamaa’ah from the time of the Prophet sallallahu ‘alayhi wa sallam and his Companions were upon. No attention is to be given to the great number of people of falsehood coming after them."

Not only is Kabbani unable to show a consensus on celebrating the Mawlid from the generation of the Companions, he can neither do so from their students, nor their students, nor from the four famous Imaams of the Madhabs, let alone claiming that he has found an ijma in later generations. The earliest public commemoration he is able to bring forth as evidence in his book (p.15) is over five hundred years after the Prophet sallallahu ‘alayhi wa sallam. And Allah knows best.

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The Great Naqshabandi Hoax (Part 2)

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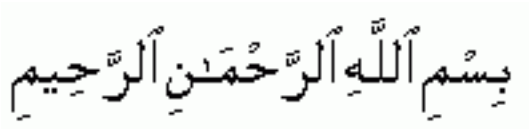

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This article looks at some of Kabbani's statements about Muhammad ibn 'Abdul-Wahhaab.

2. Kabbani's Confused State Over Muhammad ibn 'Abdul-Wahhaab

It would appear that Kabbani quotes the words of scholars as and when they suit his agenda. On the one hand he declares Zaahid al-Kawtharee to be a reviver of Islaam [see his footnote to The Doctrine of Ahl al-Sunna (p.57) by Jamal al-Zahawi], and al-Kawtharaee is someone who declared both ibn Taymiyyah and ibn al-Qayyim to be disbelievers, yet we find Kabbani using both ibn

Taymiyyah and ibn al-Qayyim as proof in trying to establish the validity of celebrating the birthday of the Prophet [see his book The Celebration of Mawlid, 1994, pp. 11-13 and 18-19].

His position in respect of Muhammad ibn ‘Abdul-Wahhaab is equally inconsistent. Kabbani, in his endorsement and introduction to The Doctrine of Ahl al-Sunna (pp. 2-3) described his teachings as a: "... two-century old heresy spawned by a scholar of the Najd area in the Eastern part of the Arabian peninsula by the name of Muhammad ibn ‘Abd al-Wahhab (1703-1792). This scholar has been refuted by a long line of scholars both in his time and ours." Kabbani then proceeds to remain silent about the following claims which the author of the book attributes to Muhammad ibn ‘Abdul-Wahhaab:

i) That the Muslim Ummah had existed in a state of disbelief for the past 600 years, i.e. between the time of ibn Taymiyyah and the era of ibn ‘Abdul-Wahhab (p. 24)

ii) That prayers upon the Prophet were disliked in the Sharee’ah (p.24)

iii) That he burnt the book Dhalaa’il al-Khayraat (p.25)

iv) That he prohibited the people from visiting the tomb of the Prophet (p.27)

v) He prohibited tawassul by means of the pious (pp. 29-30)

vi) He claimed to be a mujtahid (p. 34)

vii) He claimed to be exempt from taqleed (p. 54)

In contrast, Kabbani goes out of his way to defend Muhammad ibn ‘Abdul-Wahhab in his work The Celebration of Mawlid (pp. 28-29). He begins by saying: "Many people today attribute to Muhammad ibn ‘Abdul Wahhab views contrary to what he actually taught," and then proceeds to show that each of the seven views described above cannot be attributed to him and that none of these represent his true position on these issues.

Kabbani’s book on the Mawlid was published in 1994, and his notes to The Doctrine of Ahl al-Sunna in 1996. The fact that Kabbani was sure that all of these accusations had been incorrectly attributed to ibn ‘Abdul-Wahhaab did not stop him from agreeing with the very same allegations to disparage him when the opportunity arose at a later date.

The Great Naqshabandi Hoax (Part 3)

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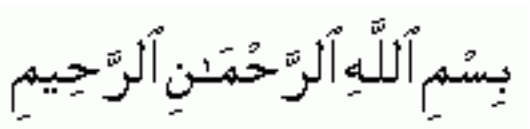

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This article looks at the issue of holding saints to be equal with the Prophets and also looks briefly at the life of the barzakh (the state of existence between this world and the Hereafter)

3. Holding Saints to be Equal with the Prophets in Some Respects and the Life of the Barzakh

A common accusation, principally from those who have not delved deeply into the beliefs of the various Sufi sects, is that Sufis consider Sainthood to be a degree above Prophethood or equal with it. Muhyyid-Deen ibn 'Arabee (d.638H) is usually the focal point of such criticism, and in his case, such criticism is perhaps warranted.

Suffice it to say that in this area, such an accusation cannot be brought against Nazim and Kabbani. Here, their works portray a more balanced and sober stance, in line with the fundamentals of Ahlus-Sunnah wal-Jamaa'ah. Nevertheless, they are still proud to associate themselves with Muhyyid-

Deen ibn ‘Arabee, who Nazim refers to as: "Esh-Sheikh al-Akbar (i.e. the Greatest Sheikh)," [Nazim, Mercy Oceans Book 2, 1980, p.122], and in the glossary to the same book he is deemed a: "Great scholar and spiritual giant."

On the distinction between Prophethood and Sainthood, Nazim said:

"Awliya reach to top levels of Sainthood, and Prophets reach the rank of Prophethood... The highest rank of Sainthood in the Divine Presence is the Fardani Maqam, the singular station. The next step above this is Prophethood..."

[Nazim, Mercy Oceans Book 2, 1980, p. 26]

In five specific cases, however, they have placed Saints and occasionally even their followers, on an equal footing with the Prophets. Consider the following extracts:

i) Kabbani said: "He (i.e. Moosa ‘alayhis-salaam) was not even able to carry the immediate knowledge that was already around him: and that knowledge, the mountain was reduced to dust! How then is it possible to enter that ocean of God’s knowledge? No one has entered the ocean of knowledge of Allah Almighty except the Prophet (s) and the saints."

[Kabbani, Mercy Oceans Shore of Safety, 1993, p. 89]

ii) The Prophet sallallahu ‘alayhi wa sallam said: <<He who saw me in a dream in fact saw me, for Shaytaan can not assume my form.>> [Al-Bukhaaree and Muslim]

In the same way, they negate the ability of Shaytaan to take the form of their Sufi sheikhs. They say:

"The sheikh may give his orders by dreams, as it is prohibited for jinn and devils to appear in the form of the Prophet or the sheikh."

[Nazim, Mercy Oceans Book 2, p. 20]

iii) Nazim says: "Islam is always above and beyond the actions of those who claim to represent it. Only the Prophets and Saints have always been given the wisdom to interpret its teachings correctly as well as the strength to act in accordance with that which they knew to be right."

[Nazim, Mercy Oceans’ Endless Horizons, 1982, p. 84]

iv) Nazim said: "The Naqshabandi Order teaches the very highest good manners, manners which make its followers lovely to their Lord and to all good people. It gives them subtle and exact perception which enables them to arrive at the very essence of any matter; that is the level of the Holy Prophet himself."

[Mercy Oceans' Endless Horizons, pp. 85-86]

v) The Prophet sallallahu 'alayhi wa sallam said: <<Indeed Allah has prohibited the earth from consuming the bodies of the Prophets.>> [Ahmad, Aboo Dawood, an-Nasaa'ee and al-Haakim who said: "It is saheeh to the standard of al-Bukhaaree," and adh-Dhahabee agreed]

Likewise, they also affirm that the earth is unable to consume the bodies of the Saints. Nazim says:

"The Saints never die. They never decay in the earth. The earth is prohibited from devouring the bodies of the Prophets and Saints."

[Mercy Oceans' Endless Horizons, p. 134]

The same prohibition is mentioned by Kabbani on page 54 of Mercy Oceans Shore of Safety.

This last hadeeth, coupled with the verse <Think not that those who are killed fighting in the Way of Allah that they are dead. Rather, they are alive, with their Lord, and are provided for.> [Soorah Aali-'Imraan (3):169] are used by the Sufis to extrapolate that the lives of the martyrs, and by extension those of the Prophets, after their deaths are the same as their lives before death: they can hear, view the inhabitants of this world from their graves and respond to questions and requests just as they would have been able to do if they were alive and walking this earth.

The author of The Doctrine of Ahl al-Sunna (printed with Kabbani's notes and commentary) says (pp.97-98) after quoting the preceding verse from Soorah Aali-'Imraan:

"There is no doubt that the rank of prophets is not beneath the rank of martyrs: they, like them, are alive with their Lord, receiving sustenance... Therefore, if the premise 'prophets are alive' is affirmed, one must also affirm the premise 'prophets can hear'; for hearing is a concomitant property of life. It is incorrect to claim that since the life of prophets and martyrs in the barzakh is different from the life of this world they cannot hear. Even if we grant that the two lives differ in kind, nevertheless affirming 'They are alive' with any kind of life is sufficient to establish that they hear and that their tawassul and supplication for help follows as a matter of course."

The author further tries to establish his point by quoting the hadeeth:

"Whoever sends blessings on me at my grave, I will hear him, and whoever sends blessings on me from afar, I am informed about it."

The weakness of this hadeeth is discussed in a separate article (see 'Examples of the Hadeeth Usage of Nazim and Kabbani').

Kabbani places a footnote to this hadeeth by saying:

"The hadith suggests that there is no difference whatsoever in the hearing of the Prophet whether

greeted from near or far. He hears as-salamu ‘alayka ya rasul Allah equally whether the person greeting him is in Madina or in America."

Due to its weakness, there is no proof in this hadeeth for Kabbani. Speaking about the barzakh (the state of existence between this world and the Hereafter) is to speak about an aspect of the Unseen. Details of this stage of our existence can only be known from Revelation. Analogy and guesswork have no place here.

A more realistic explanation of the state of the Prophets and Martyrs in their graves is given by the scholar of tafseer, Muhammad Ameen ash-Shanqeetee (d.1393H) in his commentary of the verse <Do not say about those who are killed fighting in the Way of Allah that they are dead. Rather, they are alive.> [Soorah al-Baqarah 2:154]:

"This verse is an apparent proof that the martyrs are not dead. Yet in another verse Allah says, whilst addressing the Prophet Muhammad sallallahu ‘alayhi wa sallam, who is better than any and every martyr: <Indeed, you will die, and they will die.> [Soorah az-Zumar (39:30)]. The reply to this [apparent contradiction] is: That the martyrs are dead from a wordly point of view, this is why they can be inherited from and why their wives can remarry again, a point about which there is an agreement of the Scholars. And it is this death, the wordly death, that Allah informed would occur to the Prophet sallallahu ‘alayhi wa sallam... As for the life which Allah affirmed in the Qur’aan for the martyrs and the life that has been affirmed for the Prophet sallallahu ‘alayhi wa sallam in which he is able to return the greetings of salaam to whosoever sends it upon him, then both of them refer to the life of the barzakh, an existence which cannot be truly comprehended by the people of this world. So with respect to the martyrs there is a reference to this in Allah - the Most High’s - saying: <Rather, they are alive, but you do not perceive it." [Soorah al-Baqarah 2:154]. The Prophet sallallahu ‘alayhi wa sallam explained this verse saying: <<Their souls are in the bellies of green birds, which have lanterns suspended for them from the Throne of Allah. They roam around in Paradise where ever they desire, then return to these lanterns...>> As for the Prophet sallallahu ‘alayhi wa sallam, then he said: <<There is no one who sends the greetings of salaam upon me except that Allah returns my soul back until I reply to their greeting.>> And: <<Indeed, Allah’s Angels roam the earth conveying to me the greetings of salaam from my Ummah.>> So this life also cannot truly be comprehended by the intellects of the people of this world. Since, along with this, his sallallahu ‘alayhi wa sallam’s blessed soul resides in the loftiest part of Paradise with the companionship of the highest company; a company higher than the souls of the martyrs. Yet the reality of how this pure soul links itself to his noble body ‘alayhis-salaam - a body which the earth cannot consume - is a reality which no one knows except Allah alone. Thus if this type of life was like the life understood by the people of this world, then why did Abu Bakr as-Siddeeq radiyallahu ‘anhu say that the Prophet sallallahu ‘alayhi wa sallam was dead and why was it permitted to bury him? Why was there a need to appoint a khaleefah after him? Also, those events, such as the killing of ‘Uthmaan radiyallahu ‘anhu or the differences which arose between the Companions or that which occurred with ‘Aaishah raidiyallahu ‘anha need not have happened if he sallallahu ‘alayhi wa sallam were still alive. Since if that were the case, they could have referred judgement back to him concerning these issues in which they differed. Therefore, just as the Qur’aan is explicitly clear that the martyrs are actually alive due to Allah - the Most High’s - saying: <Rather, they are alive> then similarly, the Qur’aan is just as explicit in explaining that this state of living is one whose reality cannot be truly understood by the people of this world due to Allah’s saying: <But you cannot perceive it.> Likewise, just as it is established that the Prophet sallallahu ‘alayhi wa sallam is living in his grave, replying to the greetings of salaam, yet

even though his Companions actually buried him, they were still unable to perceive this state of living. Thus, we know that this state of living is also a reality which cannot be truly understood by the people of this world."

[Adwaa'ul-Bayaan (10/21-23)]

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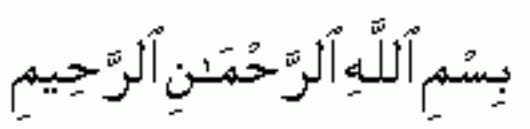

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This article looks at examples of the hadeeth which Nazim and Kabbani use as proof in their respective works.

4. Examples of the Hadeeth Usage of Nazim and Kabbani

1) Kabbani quotes the qudsi hadeeth: "I was a hidden treasure and wanted to be known and so I created this universe." [Kabbani, Mercy Oceans Shore of Safety, 1993, p.23]

He attributes the hadeeth to: "Razi, Suyuti, Qari, 'Ajluni, Ibn 'Iraq."

This hadeeth is also quoted by Nazim in Mercy Oceans (p.13)

It is mentioned by ‘Alee al-Qaaree in al-Asraar al-Marfoo’ (no.353) where he said:

"Ibn Taymiyyah has said: ‘It is not from the words of the Prophet sallallahu ‘alayhi wa sallam and there is no known chain of transmission for it, neither authentic nor weak,’ and az-Zarkashee and (ibn Hajar) al-’Asqalaanee agreed with him. However, its meaning is correct, as deduced from the saying of Allah - the Most High: <I have not created jinn and mankind except to worship Me,> that is to say, to know me, as ibn ‘Abbaas radiyallahu ‘anhu explained."

Al-’Ijlunee adds: "This saying occurs often in the words of the Sufis who have relied on it and built upon it some of their principles." [Kashf al-Khafa’ (no.2016)]

2) Kabbani quotes the hadeeth: "The heart of a believer is the house of God." [Kabbani, Mercy Oceans Shore of Safety, p.30]

In the ‘Arabic quotation of the hadeeth, Kabbani gives an alternate wording which is not translated into English, this reads:

"Neither My heaven nor My earth can contain Me, but the heart of My believing slave can contain Me."

As for the first wording, ‘Alee al-Qaaree records in al-Asraar al-Marfoo’ (no.331) a similar narration: "The heart is the house of Allah," after which he says:

"As-Sakhaawee has said: ‘There is no basis for it as being marfoo’ (i.e. traced back to the Prophet),’ and az-Zarkashee said: ‘It has no basis,’ and ibn Taymiyyah said: ‘It is fabricated.’"

‘Alee al-Qaree then says: "However its meaning is correct as is shown by the hadeeth which will follow later."

By this he refers to the alternate wording given by Kabbani. ‘Alee al-Qaaree goes on to say: "It is mentioned in al-Ihya (i.e. of al-Ghazaalee) and al-’Iraaqee said: ‘I do not find a basis for it,’ and ibn Taymiyyah said: ‘It is mentioned amongst the Israa’eeliyaat traditions, there is no known chain of transmission for it from the Prophet sallallahu ‘alayhi wa sallam.’"

As-Sakhaawee writes in al-Maqaasid al-Hassanah (no.373):

"There is no known chain of transmission from the Prophet sallallahu ‘alayhi wa sallam for it, and its meaning is that his heart can contain belief in Me, love of Me and gnosis of Me. As for the one who

says that Allah incarnates in the hearts of the people, then he is more of an infidel than the Christians who specified that to Christ alone. It seems that ibn Taymiyyah's mention of Israa'eeliyaat traditions refers to what Ahmad has related in Az-Zuhd from Wahb ibn Munabbih who said that Allah opened the heavens for Hizkeel (Ezekiel) until he saw the Throne, so Hizkeel said: 'Glory be to You! How Mighty You are, O Lord!' So Allah said: 'Truly the heavens and the earth were too weak to contain Me, but the soft humble heart of My believing slave contains Me."

As-Sakhaawee also quotes as-Zarkashee as saying that the hadeeth is fabricated.

So the versions quoted by Kabbani are a fabrication, having no basis from the Messenger of Allah.

There is however an authentic hadeeth with the wording:

<<Indeed, Allah has vessels from amongst the people of the earth, and the vessels of your Lord are the hearts of His righteous servants, and the most beloved to Him are the softest and most tender ones.>>

[At-Tabaraanee in al-Kabeer. See al-Haafidh al-'Iraaqee's notes in al-Mughnee (no.2598 & 2599), and also as-Saheehah (no.1691) of Shaykh Naasir ad-Deen al-Albaanee]

3) Kabbani quotes the hadeeth: "I am the city of knowledge and 'Ali is the door." [Kabbani, Mercy Oceans Shore of Safety, p.32]

He attributes the hadeeth to: "Hakim, ibn 'Asakir, 'Iraqi, Haythami, Suyuti."

The hadeeth is also quoted by Nazim in Mercy Oceans' Hidden Treasures (p.35).

Al-Haafidh al-'Iraaqee said in Takhreejul-Ihya (no.1843): "Its is recorded by al-Haakim from the hadeeth of ibn 'Abbaas and he said: 'Its chain of transmission is saheeh,' and ibn Hibbaan has said: 'It has no basis,' and ibn Taymiyyah said: 'It is fabricated.'"

'Alee al-Qaaree quotes the hadeeth in al-Asraar al-Marfoo' (no.71) and says:

"Recorded by at-Tirmidhee in his Jaami' and he said: 'It is rejected.' The like of this has been said by al-Bukhaaree, who said: 'It is a lie, without basis,' and this has also been said by Aboo Haatim and Yahya ibn Sa'eed. It is related by ibn al-Jawzee in Al-Mowdoo'aat and adh-Dhahabee and others are in agreement that it is fabricated. Ibn Daqeeq al-'Eed said: 'This hadeeth is not established, it is said to be baatil (false),' and ad-Daaraqutnee said: 'It is not established.'"

Other scholars of hadeeth, such as al-Haafidh ibn Hajar and as-Suyootee, have graded the hadeeth as being at the level of hasan due to a combination of its various routes, as ‘Alee al-Qaaree explains.

An alternate wording is given by at-Tirmidhee in his Sunan (no.3989):

<<I am the house of wisdom and ‘Alee is its door.>>

At-Tirmidhee said: "It is ghareeb (rare)" and in the Bulaaq edition of the Sunan the words "ghareeb and munkar (rejected)" are given.

4) Kabbani quotes the hadeeth: "Whatever God poured into my heart I poured into the heart of Abu Bakr." [Kabbani, Mercy Oceans Shore of Safety, p.33]

He attributes the hadeeth to: "Maybudi, Razi, ‘Ajluni, Qari, Suyuti."

The hadeeth is also quoted by Nazim in Mercy Oceans’ Endless Horizons (p.86).

‘Alee al-Qaaree mentions it in al-Asraar al-Marfoo’ (Chapter 29/p.454) under the heading: "That which the ignorant have fabricated and attributed to the Sunnah concerning the excellence of as-Siddeeq."

5) Kabbani quotes the hadeeth: "Abu Bakr does not surpass you for fasting or praying more but because of a secret that took root in his heart." [Kabbani, Mercy Oceans Shore of Safety, p.33]

Kabbani attributes this hadeeth to an-Nawaadir al-’Usool fee Ahaadeeth ar-Rasool of al-Hakeem at-Tirmidhee, where we find that the narration is actually a statement of Bakr ibn ‘Abdullah al-Muzanee and not a hadeeth of the Prophet, as ‘Alee al-Qaaree has indicated and as has al-’Iraaqee in Takhreejul-Ihya (no.73).

‘Alee al-Qaaree writes in al-Asraar al-Marfoo’ (no.415): "It is found in al-Ihya and al-’Iraaqee said: ‘I do not find it being marfoo’ (i.e. traced back to the Prophet).’"

‘Alee al-Qaaree also gives this hadeeth but with the wording:

<<Aboo Bakr has not preceded you... (the rest of the hadeeth as above).>>

He again includes it under the heading previously mentioned: "That which the ignorant have fabricated and attributed to the Sunnah... "

6) Kabbani quotes the hadeeth: "One hour's remembrance is better than seventy year's of worship." [Kabbani, Mercy Oceans Shore of Safety, p.45]

He attributes it to: "Ibn Hanbal, Darimi, ibn Maja."

Al-'Iraaqee wrote in Takhreejul-Ihya (no.4319):

"(It is given by) ibn Hibbaan in the book Al-'Azmah from the hadeeth of Aboo Hurairah with the wording 'sixty years' with a chain of transmission that is weak, and via this route by ibn al-Jawzee in Al-Mowdoo'aat. It is related by Aboo Mansoor ad-Daylaamee in Musnad al-Firdaws from the hadeeth of Abaas with the wording 'eighty years' and its chain is extremely weak. It is given by Aboo as-Shaykh as a saying of ibn 'Abbaas with the wording 'better than standing to pray at night.'"

'Alee al-Qaaree records in al-Asraar al-Marfoo' (no.141) a narration with the wording:

<<One hour of contemplation is better than worship for one year.>>

He indicates that it is from the sayings of as-Siree as-Saqtee (d.253).

7) Kabbani quotes the hadeeth: "Human beings are sleeping; nothing wakes them up except death." [Kabbani, Mercy Oceans Shore of Safety, p.110]

He attributes it to: "'Iraqi, 'Ajluni, Qari."

Al-'Iraaqee said in Takhreejul-Ihya (no.3611): "I do not find it as being marfoo' (traced back to the Prophet), and it is attributed to 'Alee ibn Abee Taalib."

It is also deemed to be a saying of 'Alee radiyallahu 'anhu and not that of the Prophet sallallahu 'alayhi wa sallam by 'Alee al-Qaaree in al-Asraar al-Marfoo' (no.555).

8) Kabbani quotes the hadeeth: "My companions are like the stars, whoever of them you seek guidance from will guide you rightly." [Kabbani, Mercy Oceans Shore of Safety, p.114]

It has a number of routes/wordings, all of which are inauthentic.

The wording mentioned by Kabbani is found in Jaami' Bayaan al-'Ilm (2/91) of ibn 'Abdul-Barr, who said:

"Proof cannot be established with this chain of transmission because al-Haarith ibn Ghisseen is unknown."

Ibn Hazm said in al-Ahkaam (6/82):

"This is a fallen narration. Aboo Sufyaan is weak, al-Haarith ibn Ghisseen is Aboo Wahb ath-Thaqafee; Sallaam ibn Sulaimaan narrated fabricated hadeeth - this is one of them without a doubt."

Imaam Ahmad said: "This hadeeth is not authentic." [Al-Muntakab (10/199/2) of ibn Qudaamah]

It is recorded via another route by al-Qudaa'ee (2/109) with the wording:

<<The example of my Companions is that of the stars, he who follows any of them will be rightly-guided."

The chain of transmission contains the narrator Ja'far ibn 'Abdul-Waahid.

Ad-Daaraqutnee said about him: "He used to fabricate hadeeth." [Ad-Du'aafa wal-Matrookoon (no.144)]

Adh-Dhahabee wrote in al-Meezaan (no.1511): "Ad-Daaraqutnee said: 'He would fabricate hadeeth,' and Aboo Zur'ah said: 'He would report hadeeth which have no basis.'"

9) Nazim says: "When Adam's soul was first blown into him, he looked up to the throne of Allah; later, when he sinned in Paradise and Allah Almighty sent him to Earth, he asked his Lord, 'Oh my Lord, for the sake of Muhammad, forgive me.' Allah Almighty asked him, 'Oh Adam, how did you

know Muhammad when yet he is not created?' 'Oh my Lord, when my soul entered my body and I first opened my eyes, I looked to Your throne, where I saw written, 'There is no god but Allah, and Muhammad is His Messenger' (La ilaha illallah, Muhammadan Rasulallah), and so I know that he must be the most beloved person to You Almighty and the most honourable of creatures that his name may be thus written alongside yours. ' Allah Almighty answered Adam, 'Yes, you are right, he is My beloved , and is so respectable in My sight that I created the whole Universe for his sake, if you ask Me for forgiveness for his sake, I shall forgive you and shall be merciful with your sons as well." [Nazim, Mercy Oceans' Hidden Treasures, pp.28-29]

This is based on the hadeeth of 'Umar ibn al-Khattaab radiyallahu 'anhu recorded by al-Haakim in al-Mustadrak (2/615) and others.

Al-Haakim graded its isnaad as being saheeh but this was shown to be an oversight on his part by the likes of adh-Dhahabee and ibn 'Abdul-Haadee, as the chain of transmission contains the narrator 'Abdur-Rahmaan ibn Zayd ibn Aslam about whom Al-Haakim himself had previously said: "'Abdur-Rahmaan ibn Zayd ibn Aslam reported fabricated ahaadeeth from his father, and it will not be hidden from the experts in this field who examine them that he is to blame for them." [See as-Saarimul-Munkee (p.29) of ibn 'Abdul-Haadee and al-Qaa'idatul-Jaleelah (p.89) of ibn Taymiyyah]

Adh-Dhahabee refers to this narration in al-Meezaan (no.4606) under the biography of 'Abdullah ibn Muslim Abdul-Haarith al-Fihree and describes it as futile.

Al-Hafidh ibn Hajar said: "A futile narration." [Lisaan al-Meezaan (3/442)]

Ibn 'Abdul-Haadee said: "A hadeeth which is not authentic and not established, rather it is fabricated." [As-Saarimul-Munkee (p.63)]

Al-Bayhaqee mentions it in his Dalaa'il an-Nuboowa and says: "It is reported only by 'Abdur-Rahmaan ibn Zayd ibn Aslam and he is weak."

The narrator 'Abdur-Rahmaan ibn Zayd ibn Aslam has been spoken about as follows:

Al-Bukhaaree said: "'Alee (ibn al-Madeenee) graded him as extremely weak."

[Ad-Du'aafa as-Sagheer (no.208)]

Al-Bukhaaree also said: "His hadeeth are not authentic." [At-Tareekh al-Kabeer (1/618)]

Ibn Hibbaan said: "He deserves to be abandoned." [Al-Majrooheen (2/57)]

Ibn Sa'ad said: "He reported many ahaadeeth and was very weak."

[At-Tabaqaat al-Kubraa (5/413)]

Al-Fasawee placed him amongst those who should not be narrated from.

[Al-Ma’rifah wat-Tareekh (3/43)]

10) Nazim says: "This is why the Prophet, peace be upon him, says, ‘The knowledge of your Lord comes from the knowledge of yourself. Man ‘arifa nafsahu, fa qad ‘arifa rabbahu.’"

[Nazim, Islam: The Freedom to Serve, 1997, p.54 and Mercy Oceans, 1980, p.112]

This hadeeth is quoted by ‘Alee al-Qaaree in al-Asraar al-Marfoo’ (no.506) after which he says:

"Ibn Taymiyyah has said: ‘It is fabricated,’ and as-Sam’aanee said: ‘It is not known as being marfoo’ (traced back to the Prophet) but it is given as the saying of Yahya ibn Mu’aadh ar-Raazee.’ An-Nawawee said: ‘It is not established.’"

The ruling of an-Nawawee is mentioned by as-Suyootee in Dhayl al-Mawdoo’aat (p.203) where he agreed with it.

11) Nazim quotes the hadeeth: "Seek knowledge even unto China." [Nazim, Mercy Oceans’ Divine Sources, 1984, p.77]

It is recorded by ibn ‘Adee (2/207), al-Khateeb in at-Tareekh (9/364), al-Baihaqee in al-Madkhal (241/324), ibn ‘Abdul-Barr in Jaami’ Bayaan al-’Ilm (1/7-8)

Al-’Iraaqee said in Takhreejul-Ihya (no.36):

"(Recorded by) ibn ‘Adee and al-Baihaqee in al-Madkhal and Shu’ab (al-Emaan) from the hadeeth of Anas, and al-Baihaqee said: ‘A well known text and its chains of transmission are weak.’"

Ibn al-Jawzee said in al-Mawdoo’aat (1/215):

"Ibn Hibbaan said: ‘It is futile, having no basis.’"

The chain of transmission contains the narrator Aboo Aatikah Tareef ibn Sulaymaan:

Al-Bukhaaree said: "He is rejected in hadeeth." [at-Tareekh al-Kabeer (4/3135)]

At-Tirmidhee said: "He is weak." [Sunan at-Tirmidhee (no.726)]

Al-'Uqaylee said: "He is abandoned." [ad-Du'aafa (no.196)]

Adh-Dhahabee said: "They are agreed upon his weakness." [al-Meezaan (no.10339)]

Ibn 'Abdul-Barr records it via another route which has the narrator Ya'qoob ibn Ishaaq ibn Ibraheem al-'Asqalaanee in the chain of transmission:

Adh-Dhahabee said: "He is a liar." [al-Meezaan (no.9804)]

12) Nazim quotes the hadeeth: "All wisdoms are a believer's lost property that he may recover anywhere." [Nazim, Mercy Oceans Book 2, 1980, p.21 and Mercy Oceans' Divine Sources, p.77]

It is recorded by at-Tirmidhee in his Sunan (no.2840) in the chapter on knowledge. He said: "This hadeeth is ghareeb (rare), we do not know it except through this route, and (the narrator) Ibraheem ibn al-Fadl al-Makhzoomee is weak in hadeeth."

Al-Bukhaaree said: "He (Ibraheem ibn al-Fadl) is rejected in hadeeth."

[at-Tareekh al-Kabeer (1/989)]

Ibn Hajar said: "He is abandoned." [at-Taqreeb (no.228)]

13) Nazim says: "The Prophet says that to like your homeland is a part of faith."

Al-'Ijlunee declared this hadeeth to be a fabrication. [Kashf al-Khafa (1/413)]

'Alee al-Qaaree records it in al-Asraar al-Marfoo' (no.164) and says:

"Az-Zarkashee said: 'I have not come across it,' and as-Sayyid Mu'een ad-Deen said: 'It is not

established.’ It is said that it is the saying of some of the Salaf (Pious Predecessors), and as-Sakhaawee said: ‘I have not come across it, its meaning is correct.’"

It is also ruled as being a fabricated hadeeth by Abul-Fadl as-Saghaanee in Mowdoo’aat as-Saghaanee (no.81).

14) The author of The Doctrine of Ahl al-Sunna (p.98) says: "Al-Bayhaqi recorded in Shu’ab al-Iman on the authority of Abu Hurayra that the Prophet said: ‘Whoever sends blessings on me at my grave, I will hear him, and whoever sends blessings on me from afar, I am informed about it.’"

Kabbani places a footnote, saying: "Abu al-Shaykh cites it in Kitaab al-Salat ‘ala al-nabi (‘Jala’ al-afham’ p.22), and ibn Hajar says in Fath al-Bari (6:379): ‘Abu al-Shaykh cites it with a good chain (sanad jayyid).’ Bayhaqi mentions it in Hayrat al-anbiya and Shu’ab al-iman (2:218 #1583)..."

Kabbani’s footnote displays two deficiencies:

i) The ruling of ibn Hajar that the chain of transmission is jayyid (good) appears to be an oversight on his part since it contains the narrator ‘Abdur-Rahmaan ibn Ahmad az-Zuhree Aboo Saalih al-’Araf, and he is unknown. It appears that Aboo as-Shaykh (to whom ibn Hajar attributed the hadeeth) himself indicated that this narrator was unknown since in Tabaqaat Al-Isbahaaneen (p.342/463) he records two hadeeth from him without mentioning any remarks for or against his status. Therefore, ibn ‘Abdul-Haadee said in ar-Radd ‘ala as-Subkee (p.190): "Some report this hadeeth from the narration of Aboo Mu’aawiyah on the authority of al-’Amash, and that is a mistake, something abominable..."

ii) As for Kabbani attributing the hadeeth to al-Bayhaqee, then indeed he does record this narration, however, in the chain of transmission is the narrator Muhammad ibn Marwaan as-Sudee, and he has been severely criticized:

Al-Haafidh ibn Hajar said: "He is accused of lying." [At-Taqreeb (no.6284)]

Adh-Dhahabee said: "They have abandoned him, some accusing him of lying." [Al-Meezaan (no.8154)]

As for the hadeeth itself:

Al’Uqaylee said: "There is no basis for it from the hadeeth of al-’Amash, and it is not preserved." [Ad-Du’aafaa (4/136-137)]

Ibn al-Jawzee said: "It is not authentic." [Al-Mowdoo’aat (1/303)]

Ibn Taymiyyah said: "A fabricated hadeeth, it is the report of Muhammad ibn Marwaan as-Sudee on the authority of al-'Amash, and he is a liar by agreement, there being a consensus that this hadeeth has been fabricated upon al-'Amash." [Majmoo' al-Fataawaa (27/241)]

Every Muslim has an obligation to pay due care and attention when attributing statements or actions to the Messenger of Allah sallallahu 'alayhi wa sallam. There is no one from amongst us who would like to be misquoted or have words falsely ascribed to them. If this is the case with ourselves, then our dislike that this should occur in respect of the Prophet should be even greater.

Sadly many writers and speakers, not to mention the common people, are lenient in this regard. The works of Kabbani and Nazim are a clear testimony to this. Both of them have a tendency to quote narrations which are either weak, fabricated or baseless; or they quote the statement of a Companion as being the statement of the Prophet himself . What further compounds this is that the references Kabbani quotes for some of his narrations actually state that the hadeeth is not authentic, yet this does not deter him from attributing it to the Messenger of Allaah. Nazim rarely ventures to give references for his hadeeth.

It would not be out of place here to mention the book Ihyaa 'Uloom ad-Deen by the famous scholar Aboo Haamid al-Ghazzaalee. Both the book and its author need little introduction. It has found a warm place in the hearts of many a Muslim and much has been written both for and against it. The criticism levelled at it has primarily been from two angles: firstly, it speaks of the knowledge of the Sufis and contains many of their mistakes, and secondly, this is coupled with the use of countless numbers of baseless, fabricated and weak hadeeth. The following are a few remarks made about the book:

Ibn al-Jawzee (d.597H) said in al-Muntazim (9/169-170):

"He began to write the book al-Ihyaa in al-Quds and finished it in Damascus, however, he wrote it upon the way of the Sufis and did away with the rules of Fiqh... Verily, the reason for his turning away from the requirements of Fiqh in that which he quotes is that he accompanied the Sufis and regarded their condition to be the goal... He mentioned in his book al-Ihyaa a lot of fabricated and weak hadeeth, and that was due to his insufficient knowledge of narrations, so would that he had submitted them for examination to those who knew, but rather he reported them like one who gathers wood at night."

Ibn al-Jawzee also said in Minhaaj al-Qaasideen (p.3 of the abridgement):

"Know that in the book al-Ihyaa are dangerous things only known to the scholars, and the least of them are the baseless and fabricated ahaadeeth and those which only trace back to the Companions which he relates as being from the Messenger sallallahu 'alayhi wa sallam himself, and indeed he merely reported them as he found them, not that he invented them; and it is not allowed to worship using a fabricated hadeeth, nor to be taken in by a made up wording. How can it be sanctioned for you to pray prayers of the day and night and the Messenger of Allah sallallahu 'alayhi wa sallam never said a single word about them? How can you allow your hearing to be invaded by

the talk of the Sufis which he gathered and encouraged that it be acted upon, so much as can not be counted."

Adh-Dhahabee said in Siyar A'lam an-Nubalaa (19/339):

"As for al-Ihyaa, it contains a large number of baseless hadeeth. There is much good in it if only it did not have in it the manners, ways and asceticism of the philosophers and misguided Sufis."

Taaj ad-Deen as-Subkee (d.771H) wrote in Tabaqaat ash-Shaafi'iyyah (4/127):

"As for the criticism that some of the hadeeth of al-Ihyaa are weak/baseless, then it is known that al-Ghazzaalee was not fully competent therein, and most of the narrations and reports in al-Ihyaa were scattered throughout the books of the scholars of Fiqh and the Sufis..."

Nazim was asked the question: "How do we know if a hadeeth is authentic?"

He replied:

"If a trustworthy Alim says or writes in a book that such and such is a hadeeth, you must believe. For example, al-Ghazzali (may Allah be pleased with him) wrote many books containing many hadeeth. Some people consider some of these hadeeths to be weak, but we are not in agreement with this thinking. We believe Imam Ghazzali (may Allah be pleased with him) to be a gigantic alim, a 'king size' alim. He is not an ordinary alim; he is true and trustworthy. Therefore, we trust in all hadeeths that he has written. If you find any learned man in whom your heart believes and trusts, you must believe any hadeeths he tells you. This is the way of students and also of common people, for hadeeths. But Awliya, to whom Allah Almighty has given light, are different. They may listen to man and see if light is coming from his speech. Then, they may know if his words are correct. Also, when Awliya are reading, they may see those hadeeths which are exact, shining from the page. They are the words of the Prophet (peace be upon him), coming with light, filled with light. When a man can see this, he is not in need for the opinions of another as to which hadeeth is strong and which is weak. So many Alims are denying this or that hadeeth while Awliya say that those hadeeths are all right. Thus, we take hadeeths from those people who have the light of Iman in their hearts showing them the truth. Also, if any book has hadeeths from the Prophet (peace be upon him), we accept it out of respect for the Prophet (peace be upon him). If it is an incorrect hadeeth, there is no responsibility for us if we accept it. This is a high adab, or good manners. If someone says, 'This is a hadeeth,' we believe it out of respect to our Prophet (peace be upon him)."

[Nazim, Mercy Oceans, 1980, p.117]

One is left facing a number of dilemmas after reading this extract. At the very least it disregards the dedicated and painstaking efforts of the Scholars of Hadeeth in distinguishing, for the benefit of this Ummah, the genuine traditions from those which have been incorrectly attributed to the Prophet. This is the surest way of expressing respect for the Prophet, rather than attributing to him any and every statement found in this or that book. It also does away with scrutinizing the chain of transmission (isnaad) of a hadeeth, which is the only way to know whether a report has been

transmitted from the outset by trustworthy and reliable narrators. The fact that a well-known scholar has recorded a hadeeth in his book does not render a fabricated or weak narration as authentic so long as the chain of transmission comprises suspect individuals. Many of the hadeeth cited by al-Ghazzaalee, Nazim and Kabbani are prime examples. A Muslim must have hadeeth verified from the experts in this field, as the old ‘Arabic saying goes: "The people of Makkah know its mountain paths best." Nazim’s approach is devoid of any objective reasoning and reduces the science of hadeeth to personal whims, having no principles or reference points except opinion.

Elsewhere, the Naqshbandi’s accept the principle of relying on the chain of transmission when adducing the status of a hadeeth: "A hadeeth is only considered to be legally valid if a precise chain of transmission has been recorded." [Glossary to Nazim, Defending the Truth, 1997, p.92].

Shu’bah ibn al-Hajjaaj (d.160H), without doubt one of the great hadeeth scholars, said: "The authenticity of the hadeeth is known by the authenticity of the chain of transmission."

[Ibn Hibbaan in al-Majrooheen (1/22)]

Aboo Bakr ibn al-’Arabee (d.543H) said: "Allah has honoured this Ummah with the isnaad which He did not give to anyone else. So beware of following the way of the Jews and Christians. Will you narrate without the chain of transmission and thereby remove Allah’s blessing from yourselves..."

[Al-Kattaanee in Fihrisul-Fahaaris (1/80)]

‘Abdullah ibn al-Mubaarak (d.181H) said: "The chain of transmission is part of the Religion. If it were not for the chain of transmission then anybody would have said whatever they liked."

[Muslim in the Introduction to his Saheeh]

Imaam an-Nawawee writes in al-Majmoo’ (1/63):

"Specialist scholars of hadeeth and other branches of knowledge have agreed that for a hadeeth which is weak one may not say, ‘Allah’s Messenger said / did / commanded / prohibited...’ or any other such statement indicating certitude. Likewise, one may not say for this kind of hadeeth that ‘Aboo Hurairah reported / said / mentioned / spoke / related / ruled...’ or similar expressions. Such terms may also not be used in reference to the students of the Companions or for those who came after them. In all such cases [of weakness] one should say, ‘Ruwiya ‘anhu - it has been narrated from / it has been transmitted from him / it has been related about him / we have been informed / it is said / it is mentioned...’ or other similar expressions that imply weakness and do not indicate certitude. These scholars have also said that certitude should be applied only to reports which are saheeh or hasan, whilst expressions that show weakness are applied to all other reports."

The process of narrating the words of the Prophet described by Imaam an-Nawawee highlights the extreme care needed in dealing with hadeeth. Particularly since there is a direct prohibition of falsely attributing words to the Messenger of Allah.

<<He who narrates from me a saying which he thinks is a lie, then he is one of the liars.>>

[Muslim in the introduction to his Saheeh and ibn Hibbaan in his Saheeh]

Ibn Hibbaan (d.342H) comments in his book ad-Du'afaa (1/7-8):

"In this narration is a proof that if the Muhaddith narrates something which is not authentic from the Prophet sallallahu 'alayhi wa sallam from what is attributed to him incorrectly and he knows that [it is weak] then he is like one of the liars. And the text of the narration is even stronger than that since he sallallahu 'alayhi wa sallam said << He who narrates from me a saying which he thinks is a lie...>> and he did not say "which he is sure is a lie" so everyone who doubts about what he narrates, whether it is authentic or not, then he falls under the address of that narration."

It is hoped that there awaits a reward from Allah - the Most High - for the one who takes due care about what he narrates, as the following hadeeth shows:

The Messenger of Allaah sallallahu 'alayhi wa sallam said: <<May Allaah make joyful that servant who hears my saying, so comprehends it and memorizes it, then conveys it to one who did not hear it, since maybe the carrier of knowledge is not a scholar and perhaps a carrier of knowledge takes it to one who is more knowledgeable than he...>>

[Ahmad, Aboo Dawood, Ibn Maajah, at-Tirmidhee, al-Haakim]

This hadeeth contains a du'aa on the part of the Prophet for the one who preserves his statements and then transmits them to one who has not heard them, since he said: <<May Allaah make joyful...>>. As for the one who is careless about how or what he narrates then he does not fall under the meaning of this hadeeth but rather it is feared that he may be included in the address of the following hadeeth:

<<Whoever (intentionally) ascribes to me what I have not said then let him occupy his seat in the Hell-Fire.>>

[Bukhaaree and Muslim and it is a mutawaatir hadeeth]

Imaam Muslim wrote in the introduction to his Saheeh:

"To proceed - may Allah have mercy upon you - if it were not for the evil practice that we have seen from many who take upon themselves the position of Muhaddith in their leaving the obligation to discard the weak ahaadeeth and munkar narrations and to suffice with only the authentic ahaadeeth which are well know and transmitted by reliable narrators who are known for their truthfulness and trustworthiness, after knowing and admitting with their tongues that much of what they fling at the ignorant people is to be rejected and is transmitted by unsatisfactory narrators whose narrations are censured by the scholars of hadeeth such as Maalik, Shu'bah, Yahyaa ibn Sa'eed al-Qattaan and others, so it has become easy for me to carry out what you have requested in respect of differentiating and gathering ahaadeeth, because of what we have informed you concerning people spreading munkar narrations with weak and unknown isnaads and flinging them to the common people who are unaware of their weakness - so due to this - what you have asked has become easy upon my heart. And know, may Allaah - the Most High - grant you success, that what is obligatory upon everyone who is able to distinguish between authentic and weak narrations and between reliable and suspect narrators is that he should not narrate therefrom except that which is known to be authentic and have trustworthy narrators and that he should avoid thereof that which is narrated by narrators accused of lying, or willful innovators. The proof that what we have said here is an obligation and not something less than that is Allaah's saying:

"O you who believe! If a rebellious person comes to you with some news, verify it..."

[Soorah al-Hujuraat (49):6]

"...such as you agree for witness..." [Soorah al-Baqarah (2):282]

"And take for witness two just persons from among you..." [Soorah at-Talaaq (65):2]

So the verses that we have mentioned show that the report of the Faasiq is not acceptable and that the witness of any but the trustworthy is rejected. And the narration, even if its meaning is different to that of the witness in some respects, still they are the same in most respects, since the report of the Faasiq is unacceptable to the scholars just as his witness is rejected by everyone. And the Sunnah shows that the munkar narrations are to be rejected - just as the Qur'aan shows that the report of the Faasiq is rejected - and it is the famous narration from Allaah's Messenger sallallahu 'alayhi wa sallam <<He who narrates from me a saying which he thinks is a lie, then he is one of the liars.>>"

Imaam Muslim also said:

"... since the narrations about matters of the Deen convey allowance and prohibition or orders and forbiddance, or encouragement and warning, so if their narrator is not truthful and trustworthy, then someone who narrates from him, knowing that, and does not make his weakness clear to others who do not know him, then he is sinful through that action, deceiving the common Muslims since he cannot be sure that some of those who hear these narrations will not use some or all of them and they - or most of them - are lies which have no basis. And the authentic narrations from reliable narrators and people of precision are so plentiful that there is no need for the narration of someone who is not reliable. And I think that most of those who do what we have described with these weak

ahaadeeth and unknown isnaads and accept them after knowing their weakness, then I think that they narrate and accept it only to seek increase before the common people and so that it may be said, ‘What a lot of hadeeth so and so has collected and how much he has compiled!’ And one who behaves in this way with regard to knowledge and follows this course then it is more fitting that he be called ignorant than that he should be described as having knowledge."

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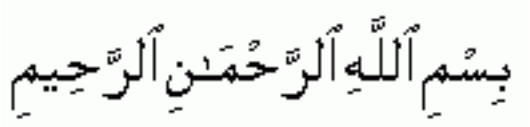
The Great Naqshabandi Hoax (Part 5)

by a Dissident of the Naqshabandi World Politic from
London, UK



The following is part of a series of articles written as a consequence of the spread of the teachings of two modern day exponents of Sufism: Shaykh Nazim al-Qubrisi and Shaykh Muhammad Hisham Kabbani. Shaykh Nazim's teacher is also mentioned from time to time: Shaykh 'Abdullah al-Faizi ad-Daghestani (often referred to as Grandshaykh).

Shaykh Nazim (hereinafter referred to as Nazim) was born in 1922. He is styled as the 40th shaykh of the Naqshbandi Sufi Order, a role he took over after the passing away of his teacher, Grandshaykh. A number of publications are available bearing his name. Shaykh Hisham Kabbani (hereinafter referred to as Kabbani) is one of Nazim's followers and students (he also studied for sometime under Grandshaykh). He resides in America, where his works are circulated under the banner of As-Sunna Foundation of America and the Haqqani Islamic Foundation.

This article looks primarily at Kabbani's account of the Prophet's Hijrah from Makkah to Madinah, but also briefly discusses the teacher and student relationship promoted by Sufism and the consequences of such relationships.

5. Kabbani's Account of the Prophet's Hijrah from Makkah to Madinah and other issues

Kabbani writes:

"When the prophet (s) migrated from Mecca to Madina, he was ordered to pass by a cave. According to Shari'a, that cave was called 'gharu thawra' and is only one day's distance from Mecca. The Prophet (s) stayed there three days. Why did the Prophet (s) stay in that cave? He was able to continue. There is a secret that made him stop in that cave. The Prophet (s) was ordered to migrate from Mecca to Madina for the purpose of going inside the cave of 'gharu thawra' where God taught

him how to make zikr. It was the first time that the Prophet, God's blessings and peace upon him, made zikr in a loud voice. That is a very great sufi secret indeed... That secret, the Prophet (s) wished to pass on to Sayyidna Abu Bakr as-Siddiq. Thus he took him to the cave... So as the Prophet (s) was lying down, his head on the leg of Sayyidna Abu Bakr as-Siddiq, Abu Bakr saw a hole in the wall of the cave and Sayyidna Abu Bakr put his foot against the hole to close it. He began to feel something biting him and felt great pain. He was feeling as if he was losing his body. He was trying to control himself, until the flesh of his foot was eaten half away. As his flesh was being eaten, a large snake reared its head. Sayyidna Abu Bakr as-Siddiq began to cry and a tear fell on the Prophet's (s) face. The Prophet (s) said: '(at-Tawba 40) - Oh Abu Bakr! Why are you crying? God is with us!'... 'But I am crying because of a snake which is eating my foot. When he finishes with me, he will be coming to you, and I was afraid for you. My heart's blood was burning for you and that is why I cried.' The Prophet (s) spoke with the snake and said: 'Don't you know that the flesh of prophets is forbidden for you to eat, and the flesh of siddiqs (saints) is also forbidden?' The snake answered, 'Ya rasulallah, when my Lord created me I knew about you before you were created in this world through your mother's womb, and I asked my Lord forty thousand years ago to keep me alive to see your face and then die. Now Sayyidna Abu Bakr as-Siddiq is blocking my view with his feet. I have to see you and fulfill my Lord's promise and he is blocking the hole with his feet. That is why I was obliged to eat and come through the hole in order to be able to look at you.'... So the Prophet (s) said: Bismi-l-lahi-r-rahmani-r-rahim, applied his saliva to the foot of Abu Bakr and the foot was immediately healed and whole as before. Then the Prophet (s) ordered the snake to look at him. The snake said: 'I believe that there is but One God, and I believe that you are Muhammad His Prophet.' And the snake was coming and coming in circles... Grandsheikh said, according to sayyidna Ali's and Sayyidna Abu Bakr's inspirations, that snake was going around and around for two hours, looking at the Prophet's face (s). After it looked, the Prophet (s) said, 'Now what you have asked from your Lord is fulfilled; now die.' That snake died and immediately disappeared... All Sufi orders come from that cave. Someone was reciting the ayat (verse) of God giving His hand under the tree: 'Those who swear their loyalty to you swear their loyalty to God; God's hand is over their hand' (al-Fath 10). This is the open meaning in the Qur'an. The secret meaning is that God ordered the Prophet (s), 'O my beloved Muhammad (s), now order all saints to come to your presence.' And the Prophet (s) immediately ordered Abu Bakr as-Siddiq and Sayyidna 'Ali, who was there spiritually, to bring all saints who had taken secrets from Sayyidna 'Ali or Sayyidna Abu Bakr to be present in that cave. At that time, one-hundred and twenty-four thousand saints were ready spiritually - even though they had not been created in this world yet, they were present spiritually. And the Prophet (s) said to each saint: 'Whatever followers you have, whom God gave you on the Day of Promises, call them spiritually.' Everyone was called spiritually to the presence of the Prophet (s) in that cave. All of us sitting here, all the Sufi groups wherever they are, it is enough for them to call themselves 'Sufi'..."

Leaving Kabbani's portrayal of the Hijra aside for one moment, we shall look at the implication of his words "it is enough for them to call themselves 'Sufi'," since it is interesting to note that his teacher Nazim says: "You will never find any 'ism' to teach people any good manners. Every 'ism' wants to separate people from each other." [Nazim, Secret Desires, 1996, p. 92] And he further said: "Every system with the ending 'ism' belongs to satan: socialism, facism, communism, capitalism, Zionism. Satan has created these 'isms' to go against Islam, to go against anyone submitting to the Will of the Lord. People only think within the boundaries of such 'isms'." [Nazim, Star from Heaven, 1996, p. 47].

But is not Sufism one such ‘ism’ and cannot Nazim’s words that "People only think within the boundaries of such ‘isms’" be justifiably applied in the first instance to Sufism and its adherents? Those whose religious practice involves blindly-following their sheikhs in everything they say without question.

Perhaps it was this level of rigid adherence to blind-following that Imaam at-Tahaawee referred to when he said: "Only someone with party-spirit or a fool, blindly follows opinion."

[Quoted by ibn ‘Aabideen in Rasm al-Mufti vol.1/p.32]

Ibn Hazm aptly wrote: "Indeed, all the scholars of fiqh whose opinions are followed were opposed to blind-following, and they forbade their companions from following their opinion blindly. The sternest among them in this regard was ash-Shaafi’ee, for he repeatedly emphasized, more than anyone else, following the authentic narrations and accepting whatever the proof dictated. He also made himself innocent of being followed completely, and announced this to those who were around him. May this be a cause of benefit for him in front of Allaah, and may his reward be of the highest, for he was the cause of great good."

[Ibn Hazm, Usool al-Ahkaam, (6/118)]

The Sufis oppose this fundamental principle which the Imaams of the Sunnah, the likes of Abu Haneefah, Maalik, Ahmad ibn Hanbal and others, upheld. Their conflicting methodology is described by their own words: "... the Murid shall put his belief in the one who is his Shaikh and Guide, and should proceed as indicated by him. The Murid may not ask his Shaikh any question referring to anything which he may order him to do." [The Naqshabandi Way: A Guidebook for Spiritual Progress - (Preface and Commentaries by Sheikh Nazim: 1988: Second Edition, p.19)]

This can, if the Sufi teacher so desires, lead to situations where Muslims are reduced to states in which they can neither pray their obligatory prayers nor recite the Qur’an. Both Nazim and Kabbani speak highly of just such an occurrence in which the spiritual guide of one Ahmad al-Bedawi is reported to have transformed him - for a six month period - into someone who could not, as Nazim explains: "even recite the short phrase with which the Quran begins (Bismillahir-Rahmanir-Raheem). Before this Ahmad had known the whole Qur’an by heart. Now he no longer knew how to pray correctly, after having faithfully performed all the prayers and many times more than the required number of prostrations for decades. All was gone in one moment," and Kabbani adds in his account that al-Bedawi was unable even to say ‘Allah’! [Nazim, Mercy Oceans’ Endless Horizons, 1982, pp. 70-71 and Kabbani, Mercy Oceans Shore of Safety, 1993, p.80]

Knowing that his followers would be unable to question him, Nazim prescribed a form of Istikhaara for them different to that which the Prophet sallallahu ‘alayhi wa sallam taught his Ummah. Nazim capped of his instructions by saying: "That is a new form of Istiquara."

[Nazim, The Secrets Behind the Secrets, 1987, pp.81-82]

He has also prescribed for new Muslims a manner of Salaat (Prayer) which differs wildly with the

form taught by the Prophet and about which he sallallahu ‘alayhi wa sallam said: <<Pray as you have seen me Pray.>> [Al-Bukhaaree]. Nazim was asked the question: "What are our wives’ responsibilities?" He replied:

"Three times shahada every day, and to be clean always. And, for beginners, one sajdah, five times a day, at the time of the regular prayers. At each prayer, only one sajdah. It is enough." This was queried by the questioner: "What if they want to do the whole prayer; is it all right?" Nazim continued: "For beginners, one sajdah is enough. As they are stepping forward, they will ask. This command is from my Grandsheikh..."

[Nazim, Mercy Oceans, 1980, pp. 70-71]

Nazim also says:

"For every action, you may find three ways, or positions. These are called wajib, sunnah, and haram. We will illustrate these terms with some examples: The top class of people are the Awliya, the Saints. They have, in their eyes, a divine light, a divine power, that burns away badness in those people upon whom they look. Because of this divine quality, they may look everywhere, at men or at women. It has been ordered for them to look. There is no prohibition for them. Therefore, their looking is ‘wajib.’ For the second class of people, their looking is ‘sunnah.’ When one looks at a beautiful girl in this manner, he sees her as she would appear two years after her death! In this way, he can know what is temporary and what remains. He looks and learns, like a medical student looking at a cadaver. For the third class of people, looking is prohibited - ‘haram.’ This is because they are always present with their nafs. All bad powers come into action with their looking. It is on the same level as a donkey when he sees a mare. What is music in Islam? It is haram, forbidden to listen to music that is arousing to the ego. How can you tell? If the heart goes to haram, it is haram! Some people, on the other hand, when they listen to music are changing, looking at their incompleteness. This is a funny happening, and with it comes very strong desire to complete one’s self, to save one’s self from incompleteness. This is Divine music, special music. We may say it is ‘sunnah.’ There is also another class of people, those who must listen to music. The music of Jalaluddin Rumi (may Allah be pleased with him), for instance, was the opening to Divine knowledge. From it one could take power to protect the nation of Muhammad (peace be upon him). This is ‘wajib’ music."

[Nazim, Mercy Oceans, 1980, p.20]

Drinking alcohol, murder or fornication are not among the list of examples cited. They do not say, for example, that for drinking alcohol there are ‘three ways or positions.’ For some individuals, drinking it is ‘wajib’ for the purpose of socializing and gaining access to non-Muslims in pubs and bars to call them to Islaam. For others, drinking alcohol is ‘sunnah’ so long as they can see themselves as not drinking alcohol but feigning that it is fruit juice or so long as they do not become intoxicated. For the third class of people, it is prohibited to drink. They are the ones who cannot but get intoxicated each time they take a sip!

They do, however, say that: "One man goes to a saloon to drink; it is haram. Another goes to take

knowledge; it is sunnah. The third man goes to smash bottles; that is wajib!"

[Nazim, Mercy Oceans, 1980, p.20]

This example is about frequenting saloons and how such an action can be divided into three categories. It is not the same as the example of actually drinking alcohol, and how this act could likewise be split into either waajib, sunnah or haraam, based on the principles they have employed.

Kabbani asked one of his followers about music: "'Do you have Beethoven in here?' He says yes, the Fifth Symphony. He plays it, but you can only hear. You cannot see. You cannot feel as if you were in an auditorium and Beethoven is playing."

[Kabbani, Mercy Oceans Shore of Safety, pp.4-5].

And Nazim has again said: "But other kinds of music, such as folk-and-country music, or non-devotional classical music, usually fall between the two categories of beneficial and harmful, and therefore needn't be encouraged or discouraged by religion. As far as serious classical music is concerned, it usually tends toward the side of divinely inspired music, as classical musicians, and particularly composers, are not like ordinary people but are seeking to open themselves up and to immerse themselves in endless reality."

[Nazim, Mercy Oceans Divine Sources, 1984, pp. 63-64]

'Adee Ibn Haatim reports: "I heard the Messenger of Allah sallallahu 'alayhi wa sallam recite: <They (the Jews and Christians) took their rabbis and monks as lords besides Allah.> (Soorah at-Tawba 9:31). So I said: O Messenger of Allah, they did not worship them. So he said: <<Verily, if they made something permissible for them, then they (the people) made it permissible and if they made something forbidden to them, then they made it forbidden - that is their worship of them.>>"

[Recorded by at-Tirmidhee and al-Baihaqee, with a witnessing narration from the hadeeth of Hudhaifah in the Tafseer of at-Tabaree and ibn 'Abdul-Barr in Jaami' Bayaan al-'Ilm. It has an additional witness from the hadeeth of Abul-'Aliyah also found in at-Tabaree's Tafseer. The hadeeth was declared hasan by at-Tirmidhee despite mentioning a weakness in the chain of transmission recorded by him, and ibn Taymiyyah likewise graded it as hasan in al-Eemaan (p.64)]

It is not a condition for an ally of Allah that he be free of mistakes and errors. Just the opposite, it is quite possible that some knowledge of the Sharee'ah may escape him, just as it is possible for him to become confused about some issues in Islaam such that he imagines certain things to be a part of what Allah has ordered or part of what he has forbidden when it is in fact not so. It is necessary that every speech be measured against the two infallible criterion, the Qur'aan and the Sunnah, since no one from among the humans are followed in everything they say except for the Messenger of Allah. Many fall into error in this question. Once they come to know and believe that a certain individual has been titled a Walee of Allah by some people they feel that he is above reproach and criticism. People rush to such individuals to take initiation from them, offering them the oath of allegiance in a manner not prescribed by the Sharee'ah. Indeed, Imaam as-Suyootee was asked

about a man from amongst the Sufis who gives his pledge of allegiance to a Sufi shaykh and thereafter wishes to transfer that pledge to another shaykh. Which of these pledges is binding upon him, the first or the second? As-Suyootee replied that neither the first nor the second pledge is binding upon him since all of that has no basis [Al-Haawi lil-Fataawi (1/253) of as-Suyootee].

Many continue to hold as their main argument and defense that the one they follow is a Walee of Allah is that certain miraculous things have been performed by. For example, he may have been seen flying through the air unaided, or disappeared and reappeared before their eyes, or appearing in numerous places at one and the same time. None of these necessitate that their exponent is a Walee of Allah. Even if someone were to fly through the air or walk on water, this should be no source of amazement until one first looks to the extent to which he follows the Prophet sallallahu ‘alayhi wa sallam. It is necessary that such miracles have as their cause or reason faith and pious practice. As for those not known for this, those who innovate into the Religion that which is not from it and call to the beliefs of deviation, any such feats perpetrated at their hands is magic and sorcery through which they dupe the masses and win over the hearts of the weak. Occurrences of a supernatural nature are reported even from the lives of the disbelievers. Naturally, these are not a support for the truthfulness of their corrupt beliefs. They are a people to whom the devils have attached themselves and come to them so that they amaze the people with mysterious rituals and behaviour. There will always appear in the actions of those who have deviated from the Prophetic way something which acts as an indicator that they are from the callers to misguidance. This is so that Allah may allow us to differentiate between His true allies and between those who mimic some of their characteristics.

Imaam Aboo Haneefah said: "Woe to you, O Ya’qoob (i.e. his famous student Abu Yusuf)! Do not write down everything you hear from me, for surely, I may hold one opinion today and reject it tomorrow, or hold one opinion tomorrow and reject it the day after."

[Tareekh ibn Ma’een (Vol.6/p.88), and see also I’laam al-Mooqi’een (2/344) of ibn al-Qayyim]

And he - may Allah have mercy upon him - also said: "... verily we are only humans, we may say something today and reject it tomorrow."

[Ibn ‘Abdul-Barr in al-Intiqaa (p.145)]

This is all from the humility of this illustrious Imaam. As for Nazim, he would have us believe that his knowledge cannot be queried: "The Murid may not ask his Shaikh any question referring to anything which he may order him to do." [The Naqshabandi Way: A Guidebook for Spiritual Progress - (Preface and Commentaries by Sheikh Nazim: 1988: Second Edition, p.19)].

Indeed, Allah - the Most Perfect - described Muhammad sallallahu ‘alayhi wa sallam, the final Prophet and Messenger to mankind, by saying:

<He (Muhammad) does not speak of his own desire. It is only inspiration (wahy) that is inspired to him.>> [Soorah an-Najm 53:3-4]

We find Nazim claiming: "I was intending to speak on a different subject altogether but this lecture came instead. This is proof that I don't speak as I would like to but as inspiration comes to me from Allah by means of spiritual transmission. He Almighty instructs His Prophet, the Prophet instructs Grandsheikh and Grandsheikh relays the message to me - even now from the other world. Yes, my Grandsheikh directed me to deliver such a talk and it contains what is not to be found in books. It is 'new news'."

[Nazim, Mercy Oceans' Endless Horizons, p. 91]

<And who is more unjust than he who invents a lie against Allaah, or says: 'I have received inspiration,' whereas he is not inspired in anything...> [Soorah al-An'aam 6:93]

Careful consideration of the works of Nazim can only lead to the conclusion that he is far from being inspired. He teaches a thing one day only to contradict it on another occasion. The difference between this and the disclaimer issued by Aboo Haneefah is that Aboo Haneefah's humbleness allowed him to advise his students of his human failings. We shall look at one set of examples, that is, Nazim's prophecies about the advent of the Mahdi, Jesus 'alayhis sallaam and the Day of Judgement:

i) He said in London during 1978: "Allaah Almighty will send to each camp a head, a leader. In our books we call one of them (one of such leaders) Mahdi, who will lead man to Allaah Almighty... Before this camping will be a great war... The greatest war that history will witness will ensue... These signs that have been given us indicate that the last day is coming, is nearly exactly now. I don't know if this will happen today or tomorrow, this month or next month, this year or perhaps the second year. We shall witness that great event within two years." ['Mercy Oceans: Serendib Edition: Part One, 1987, pp. 18-19]

History was to prove otherwise. The greatest war that mankind would witness, and during which the Mahdi would appear, did not occur between 1978-1980.

ii) Some years later, he was forced to amend his view when in 1986 in Cambridge, England, he said: "There must be a Great War between East and West... This year it will not be because this year is not Hadj ul-Akbar... And 1988 will be the year when Israel is 40 years. We do not think that they will be more than 40 years old. During the war Mahdi 'alayhi salaam will come... In these next 2 years dangerous and big things are expected." [Nazim, The Secrets Behind the Secrets, 1987, p. 142]

His second prophecy remained unfulfilled.

iii) Once more he had to change his opinion. He again said about the year in which the War would occur: "It can come in 1996, or in 1997, or in 1998 or in 1999. It will not wait for the year 2000." [Nazim, Secret Desires, 1996, p.116]

iv) So after changing his initial prediction of the exact date of the war from 1978-80, then 1988, he this time states categorically that it would come before the year 2000. Later he became less certain when he said: "Another world war will maybe come before the 21st Century." [Nazim, Secret Desires, p.134]

v) When asked at which time Jesus ‘alayhis sallaam would come back, he replied: "He will come soon. In a few years. The year 2000 will not be completed. It is impossible for the year 2000 to be completed. He will be with us before then." [Nazim, The Secrets Behind the Secrets, 1987, p. 22]

vi) Finally, he predicted that the Day of Resurrection would occur in the 21st Century. [Nazim, Secret Desires, p.42 and p.83]

Allah - the Most High - says:

<They ask you about the Hour, when will be its appointed time. Say: The knowledge thereof is with my Lord. None can reveal its time but He.>

[Soorah al-A’raaf (7):187]

Returning to Kabbani’s episode about the Hijrah, he continues: "... they were in the presence of the Prophet (s) in that cave. They were present spiritually. Then God commanded the Prophet (s) to order each saint to put his hand over the hand of his murids to initiate them and all murids were putting their hand under the hand of their saints. The Prophet (s) ordered Sayyidna ‘Ali to put his hand over all the forty tariqat (Sufi paths) that issue from him and ordered Sayyidna Abu Bakr as-Siddiq to put his hand over the tariqa Naqshibandiyya, the Siddiqiyya tariqa. Then the Prophet (s) put his hand over Sayyidna ‘Ali and Sayyidna Abu Bakr as-Siddiq, and God put His hand over them and recited that verse Himself: ‘(al-Fath 10) Those who receive initiation from you receive initiation from God; God’s hand is over their hands; whoever gives back his initiation, he is going to lose; and whoever keeps the promise that he made to God, God will keep that person.’ Immediately, all of us - all forty tariqat and the Naqshibandi tariqa - were saying in one sound, with one voice, ALLAHU

ALLAHU ALLAHU HAQQ... three times, according to God's own wording and all of us were hearing God's own words as that secret was put into our own hearts... There is not enough time now. But in that cave many, many secrets were bestowed upon the Sufi people who were following Sayyidna 'Ali or Sayyidna Abu Bakr as-Siddiq. And when the Prophet (s) the next day continued his migration from Mecca to Madina, all of us, all the Sufi followers, were migrating after the Prophet, with him, from Mecca to Medina... Today is the second day of Muharram al-Haram, fourteen hundred and thirteen. It can be considered the Sufi year because it is the date of migration of Sufi people with the Prophet (s)."

[Kabbani, Mercy Oceans Shore of Safety, pp.31-45]

A number of serious claims have been made by Kabbani in his lengthy description of this incident. I will list the most important ones in summary form:

•The purpose for the Prophet stopping at the cave was so that Allah could teach him how to make zikr aloud.

•A snake circumambulated the Prophet whilst pronouncing the testification of faith.

•The story described is the hidden meaning of Soorah al-Fath, verse 10.

•That all of the Sufi sheikhs and their followers were spiritually present in the cave in the presence of the Prophet, Abu Bakr as-Siddeeq and Ali ibn Abee Taalib.

•They all gave the oath of allegiance to the Prophet.

•That Allah - the Most Perfect - validated the gathering by placing His Hand over their hands.

•They all heard Allah's words whilst they were performing the zikr: Allahu Haqq.

•The next day all the Sufis migrated along with the Prophet to Madinah.

•Many other secrets were revealed in the cave but now is not the time for them to be divulged.

Sufficient is the warning given by the Prophet sallallahu ‘alayhi wa sallam: <<At the end of the age there will appear the Dajjaals, who will relate to you ahaadeeth which neither you nor your fathers will have heard. So be on your guard against them and they should be kept away from so that they may not lead you into misguidance nor into fitnah.>> [Muslim in his Saheeh from Mugheerah ibn Shu’bah]

It is of little consequence that this account is not to be found in any of the classical books of hadeeth or history. Kabbani writes: "When Mawlana Sheikh Nazim opens something, if that something is to be found in books, then it is not important. He only opens something that has never been written. Every second there is creation of knowledge." [Kabbani, Mercy Oceans Shore of Safety, pp.92-93].

This conforms with the belief that Nazim himself propagates. He said: "Yes, my Grandsheikh directed me to deliver such a talk and it contains what is not to be found in books. It is ‘new news’." [Nazim, Mercy Oceans’ Endless Horizons, p. 91].

Once this attitude is drummed into their followers it becomes an open license to say whatever they wish without fear of reproach. Nazim describes an incident in which a scholar is rebuked by Allah on the Day of Judgement because the only knowledge he carried with him was that which is contained in the Qur’an, Hadeeth and Fiqh! He is asked to bring some knowledge other than these three because, as Nazim says, "... he had gained no knowledge whatsoever during the course of his life." [Nazim, Mercy Oceans’ Endless Horizons, p. 56].

Not only does Kabbani emphasize that Nazim is one such individual in our time who speaks ‘new’ knowledge, information that is freshly created, but he is quick to also point out that in fact Nazim is the only one with permission to speak in this way, this permission was granted to him by the Prophet sallallahu ‘alayhi wa sallam, by Jesus ‘alayhis sallaam and by the Mahdi. He claims: "... the only tap left open now by Mahdi, the Prophet, and Jesus, to speak about such knowledge, is the tap of Mawlana Sheikh Nazim."

[Kabbani, Mercy Oceans Shore of Safety, p.79]

Even knowledge disseminated by their own Saints of old is to be discarded, as Kabbani explains: "Their knowledge has become as nothing in the ocean of knowledge of the saints of this present day

Ummah. Every second, there is creation of new knowledge. Previous knowledge is over and done with. It is now limited to its own time and place."

[Kabbani, Mercy Oceans Shore of Safety, p.93]

The noble Imaam al-Barbahaaree (d.329H) wrote in his Sharh-us-Sunnah (no.8): "May Allaah have mercy upon you. Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet sallallahu ‘alayhi wa sallam speak about it or any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the Fire."

The reader may have noticed a subtle form of persuasion employed here by Nazim and Kabbani:

i) Firstly, whatever has previously been recorded and preserved in books is assigned little value.

ii) This is further compounded by indicating that reading and memorizing Qur’an and Hadeeth is of no worth unless it is coupled with some new, freshly created knowledge.

iii) We are then told by both Nazim and Kabbani that Nazim is one such individual who divulges such ‘new’ knowledge.

iv) The final nail in the coffin is hammered home when we are told that actually the only one left in the world today to speak of this invaluable and much needed ‘new’ knowledge is Nazim himself.

In other words, forget everything and come to Nazim, and thereafter to his heir, Kabbani!

Ibn al-Jawzee reports in Talbees Iblees that Aboo ‘Abdullah ibn Khaleef said:

"Busy yourself with learning knowledge and do not let the sayings of the Sufis beguile you, because I used to hide my inkpot in the pocket of my ragged clothes and a parchment in a slot in my trousers, and I used to go secretly to the People.

le of Knowledge. So when they (the Sufis) found me out they argued with me and said: ‘You will never prosper!’"

[Refer to al-Muntaqan Nafees min Talbees Iblees (p.443) of ‘Alee Hassan al-Halabee]

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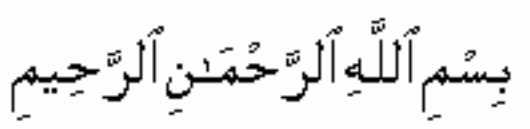
The Great Naqshabandi Hoax (Part 6)

by a Dissident of the Naqshabandi World Politic,
from London, UK



The following is part of a series of articles written as a consequence of the spread of the teachings of two modern day exponents of Sufism: Shaykh Nazim al-Qubrisi and Shaykh Muhammad Hisham Kabbani. Shaykh Nazim's teacher is also mentioned from time to time: Shaykh 'Abdullah al-Faizi ad-Daghestani (often referred to as Grandshaykh).

Shaykh Nazim (hereinafter referred to as Nazim) was born in 1922. He is styled as the 40th shaykh of the Naqshbandi Sufi Order, a role he took over after the passing away of his teacher, Grandshaykh. A number of publications are available bearing his name. Shaykh Hisham Kabbani (hereinafter referred to as Kabbani) is one of Nazim's followers and students (he also studied for sometime under Grandshaykh). He resides in America, where his works are circulated under the banner of As-Sunna Foundation of America and the Haqqani Islamic Foundation.

This article looks at Nazim's and Kabbani's Sufi doctrine of not speaking out against others, whether Muslim or non-Muslim, and how their actual practice differs from this. We shall also see examples of their view of other religions and how they criticize the Companions of the Prophet sallallahu 'alayhi wa sallam.

All You Need is Love & Criticisms of the Companions of the Prophet

"These are the renewers of religion according to Ahl al-Sunna," writes Kabbani in a footnote to The Doctrine of Ahl al-Sunna (p.57) of Jamal az-Zahawi. He then proceeds to give Zaahid al-Kawtharee (d.1371H) as the fourteenth name in his list.

Kabbani's choice could hardly have been more controversial. The attention of many has been drawn to the critical remarks about some of the Companions of the Prophet made by al-Kawtharee [see his Kitaab at-Ta'neeb (p.117), at-Tahreeb (p.332), Maqaallaat al-Kawtharee (p.349) and his notes to al-Asmaa was-Sifaat (pp.421-423)]. Al-Kawtharee has also seen fit to declare authentic a fabricated hadeeth in which Imaam ash-Shaafi'ee is described as being more harmful than Shaytaan. His opinion of this hadeeth has been replied to in a complete way by 'Allaamah Yamaanee in at-Tankeel bi maa fee Ta'neeb al-Kawtharee min al-Abaateel (1/20, 446-449). Al-Kawtharee also describes Shaykh al-Islaam ibn Taymiyyah and ibn al-Qayyim al-Jawziyyah as disbelievers, hypocrites, tricksters, liars, and other than this [see his introduction to ar-Rasaa'il as-Subkeeyah (pp. 12, 21, 27, 28, 34, 46, 50, 52, 54, 55, 60, 65), Maqaallaat al-Kawtharee (p.320), and at-Ta'neeb (p.109)]. Indeed, his attacks on the scholars of Ahl as-Sunnah are well known [see Maqaallaat al-Kawtharee (pp. 126, 301, 307, 325, 327, 332, 336), his notes to al-Asmaa was-Sifaat (pp. 352, 356, 407, 419)]

It would appear that Kabbani has no qualms about associating himself with those who slander the Companions of the Prophet. A further example of this is found in the bibliography he prefaces to The Doctrine of Ahl al-Sunna, where on page 13 he gives the name of Hassan ibn 'Alee as-Saqqaaf along with some of his works. In his introduction (p.6), Kabbani describes the books listed in the bibliography as: "a list of authors and works of Ahl al-Sunna scholars..." Hassan as-Saqqaaf (who incidentally studied under one of the students of al-Kawtharee) declared in his notes to the book Daf' Shubah at-Tashbeeh (p.237) that the Companion Mu'aawiyah ibn Abu Sufyaan was one of those about whom Allah said: <His recompense is Hell, to abide therein, and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.> [Soorah an-Nisaa (4):93]. He further stated (p.241) that Mu'aawiyah was guilty of hypocrisy.

Kabbani's support for those who slander and defame the Muslims does not conform with some of the things we read in his own works where he wishes to teach his followers to free themselves from speaking ill of and abusing the Muslims - even if they don't pray and fast. He even goes on to forbid them from speaking a bad word against the disbelievers because of their religion. Here are some statements of his in this regard, along with some brief comments:

Kabbani says: "... when you see that person (i.e. a guide) has respect for everyone, without the slightest discrimination towards any human being, without looking at their religion - because they are servants of one Lord, the same Lord, and the Lord doesn't change - without discrimination for any in his heart: whether one is Muslim, Christian, Jewish, Hindu, Buddhist... It is not your business, it is not his business, because they are God's creation, and have that light in them. Then, after having respect for them, he must have love for them....."

[Kabbani, Mercy Ocean Shore of Safety, 1993, pp.76-77]

As for having love for the disbelievers, we find in the Book of Allah:

<O you who believe! Take not My enemies and your enemies as friends, showing love towards them, while they have disbelieved in what has come to you of the truth and have driven out the Messenger and yourselves because you believe in Allah your Lord. If you have come forth to strive in My cause and to seek My good pleasure (then do not take them as friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of

you does that, then indeed he has gone astray from the Straight Path.>

[Soorah al-Mumtahinah (60):1]

<You will not find any people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even though they were their fathers or their sons, or their brothers or their kindred...>

[Soorah al-Mujaadilah (58):22]

<Indeed, Allah does not love the disbelievers.>

[Soorah Aali-'Imraan (3):32)

And He - the Most Majestic - says:

<Say (O Muhammad): If you truly love Allah then follow me, Allah will then love you and forgive you your sins.>

[Soorah Aali-'Imraan (3):31]

Our Messenger was instructed to inform the people that Allah's love for them was conditional upon their choosing to follow him. This following and acceptance of his commands is not affirmed for the disbelievers. Despite this, Kabbani advises having love for those who ascribe a son to Allah, or those who worship cows and monkeys!

The Prophet sallallahu 'alayhi wa sallam said:

<<Every person will be with those whom he loves.>> [Al-Bukhaaree]

Allah - the Mighty and Majestic - is not pleased with disbelief and that worship should be directed to any besides Him, rather He sent His Messengers and revealed His Books for war to be waged upon disbelief and shirk, so that they should be annihilated. He - the Most High - says:

<And fight them until there remains no more fitnah (disbelief) and the Religion is made purely for Allah alone.> [Soorah al-Anfaal (8):39]

And He - the Most Wise - warns us against being pleased with those who are disobedient to Him:

<They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are rebellious and disobedient (Faasiqoon).>

[Soorah at-Tawba (9):96]

Allah has not given any man two hearts in his chest and man cannot unite the love of two opposing things in his heart: the love of Allah, His Messenger and the Believers, together with love of the enemies of Allah, His Messenger and the Believers. A sign of love for Allah is that we love that which He loves and hate that which he hates.

The Messenger of Allah sallallahu ‘alayhi wa sallam said: <<He who loves for Allah and hates for Allah, gives for Allah and withholds for Allah, has perfected Eemaan.>>

[Ahmad, Aboo Dawood and at-Tirmidhee, and the latter graded it as hasan]

Another quote from Kabbani reads:

"What is the meaning of good people? Good people must not have in their heart hatred, enmity or inequity towards anyone of God’s servants. Everyone must be equal in their eyes - Muslims, Jewish, Christian, Buddhist, Hindu: this is up to God, it is not your judgement. You cannot judge this."

[Kabbani, Mercy Ocean Shore of Safety, p.26]

Our Lord - the Most High - informs us of the example of Ibraheem ‘alayhi sallaam:

"There is for you an excellent example in Ibraheem and those with him when they said to their people: Verily, we are free from you and whatever you worship besides Allaah, we have rejected you, and there has arisen between us and you, hostility and hatred forever, until you believe in Allaah alone." [Soorah al-Mumtahinah 60:4]

Shaykh Muhammad bin Saalih al-Uthaymeen writes:

"This is because having friendship and alliance with and seeking to please one who opposes Allah is a proof that the belief in Allah and His Messenger sallallahu ‘alayhi wa sallam in his heart is indeed weak. This is because it is against reason that a person can have love for anything that is an enemy of the one he truly loves. Alliance with the Unbelievers means to help and assist them in the unbelief and misguidance which they are upon; and have love for them and friendship by any means. Without a doubt this shows that true belief is either totally absent or is at least deficient. Rather the Believer must be in a state of enmity with those who oppose Allah and His Messenger, even if the person is the closest of relations to him. He must have hatred for him and separate from him, but this does not prevent him from sincerely advising him and calling him to the truth."

[Ibn al-Uthaymeen, Sharh Thalaatul Usool, pp.66-67 of the English translation]

Kabbani also says:

"You cannot sit in God's Throne. God is God, servant is servant. Slave is slave! There is One Lord, and everyone else are slaves. We are all the same. He created: why are you interfering with Him. He sent messengers. You have no right to hate people because of their religion. You have no right to fight them because of their religion. You have no right to utter any bad word against them because of their religion. All of them are equal. This must be our belief."

[Kabbani, Mercy Ocean Shore of Safety, p.27]

In this and the preceding few quotations, one factor which remains uppermost is the attempts of Kabbani to place the adherents of the various religions - Islaam, Judaism, Christianity, Hinduism, Buddhism etc. - all into the same basket. We are not to judge them for their beliefs, he says. Both his and Nazim's teacher, 'Abdullah ad-Daghestani said:

"... All ways are going to Him. Every way that a man may walk, he must arrive at the Divine Presence. He Almighty says, again, 'No one except Me can know those ways by which My servants are coming to Me. By looking, you may see that a servant is going another way. But He is coming to me also. He cannot find anything except Me, no matter which way he may travel! Any way that My servant follows, he must come to Me!' Buddhists, Christians, Catholics, Communists, Confucians, Brahmans, Negroes; who created them? He created them, all of them, and each one says, 'We are going on a way that leads to the Divine Presence.' So many, many ways; you cannot know. Therefore, Allah says, 'Allay sa'llahu biya kaymi hajimn.' This means, 'No one may judge for My servants, except Me!'"

[Nazim, Mercy Oceans, 1980, p.78]

If we couple this with what Nazim is recorded as saying about a so-called Christian Saint [Nazim, Star from Heaven, 1996, p.88]: "I just came back from a visit in Switzerland, where I visited the holy tomb of St. Nikolaus von der Fluehe. Every time I drive past there, I like to stop. This time I talked to a priest, who told me, that St. Nikolaus often went into long seclusions. I understand that he liked doing that. He enjoyed being in the Divine Presence..," we may find one of the answers why Nazim and Kabbani are proud to associate themselves with Muhyid-Deen ibn 'Arabee (d.638H). Ibn 'Arabee professed that his heart is ready to embrace every sect and creed. He says in Dhakhaairul-A'laaq (p.93):

"Before today, I used to criticise my companion if my religion was not the one which he followed. But my heart changed to accept every image, so pastures for the carefree lovers and convents for the monks. A house of idols and the idol house at Taa'if, the tablets of the Torah and the mushaf of the Qur'aan. I follow the religion of love wherever it takes me, so all religion is my religion and belief."

He also wrote in Al-Fusoos al-Hikam (1/95): "So the person with complete understanding is he who sees every object of worship to be a manifestation of the truth contained therein, for which it is worshipped. Therefore, they call it a god, along with its particular name, whether it is a rock, or a tree, or an animal, or a person, or a star, or an angel."

Commenting upon the Sufism of Ibn ‘Arabee, Shaykh Muhammad al-Madkhalee writes in Haqeeqatus-Soofiyah (p.30 of the English translation):

"This is because ibn ‘Arabee held that all pagans and idol-worshippers were upon the truth since Allah is in his view everything. Therefore, whoever worshipped an idol, worshipped a stone, or a tree, or a human, or a star, then he has worshipped Allah."

Shaykh al-Madkhalee goes on to say (p.22, footnote):

"Despite all the gross deviations of ibn ‘Arabee and the fact that the scholars declared him to be an Unbeliever, yet he is revered by the Sufis and others who do not distinguish between the truth and falsehood..."

This Muhyid-Deen ibn ‘Arabee is the very individual who Nazim refers to as: "Esh-Sheikh al-Akbar (i.e. the Greatest Sheikh)," [Nazim, Mercy Oceans Book 2, 1980, p.122], and in the glossary to the same book he is deemed a: "Great scholar and spiritual giant."

In the previous quotation from Kabbani, he also said: "You have no right to utter any bad word against them because of their religion."

There is an obvious contradiction in this teaching when we consider it in light of what we have previously quoted in affirming Kabbani’s support for both Zaahid al-Kawtharee and Hassan as-Saqqaaf, along with examples of their ‘bad words’.

It is also contradicted by his teacher Nazim who said in his notes to the The Naqshabandi Way: A Guidebook for Spiritual Progress (p.16): "But ignoramuses among the so-called ‘learned’ of our time..."; is not calling them ‘ignoramuses’ in opposition to what Kabbani himself is saying: "You have no right to utter any bad word against them..."? And by ‘so-called learned of our time’ Nazim refers to Muslims, so how is it possible to abuse a Muslim in this way but refrain in respect of non-Muslims? He also says that those Muslims proclaiming the right to declare Jihaad in the absence of the Mahdi, are liars. [Nazim, Star from Heaven, p.26].

Other examples of their use of ‘bad words’, against both Muslims and non-Muslims, in defiance of their own teachings are given below:

In an address to the Sultan of Afghanistan, Nazim said:

"So those people in your country who claim to be alims, are liars. I will come against them on the Day of Resurrection, because they have caused thousands of people to be killed without any reason. This is not happening for the sake of Allah... they are also tyrants!"

[Nazim, Power Oceans of Light, 1995, pp.88-89]

Nazim said in respect of Christians:

"Jesus Christ never said,: ‘I am Lord!’ Whoever says that is a liar. He never said it! It is the biggest lie of the Christians to say such a thing," and he said a little later: "But Christians are liars and they are insisting to be so."

[Nazim, Power Oceans of Light, pp.13 and 37]

Of greatest concern is the way in which they, on occasion, speak about the Companions of the Prophet:

Nazim says: "Grandsheikh was saying about the third Khalipha, Othman, that he was of a very high degree among the Sahaba and was the most modest of the Prophet’s companions. He performed so many services for the Prophet, and after the Prophet’s lifetime he gathered all the verses and Surahs of the Holy Qur’an into book form. In spite of this, Othman didn’t attain the spiritual ranks attained by Abu Bakr and Ali because he sometimes held firmly to his own desires instead of putting them completely in line with the Prophet’s. This was also one reason for his martyrdom: misfortunes befell him as a result of his not being able to totally leave his own desires behind."

[Nazim, Mercy Oceans’ Hidden Treasures, pp. 38-39]

They also say about the noble Companion, Umar ibn al-Khattaab, radiyyallahu ‘anhu:

"Yet, despite these most admirable characteristics of Sayyidina Omar, he did at times set his will against the will of the Prophet. Often Omar would be quick to unsheathe his sword and ask permission to decapitate hypocrites, but the Prophet would say: ‘No. Omar, put away your sword.’ This sort of thing may happen but a few times, but the effect is that the soul is kept from awakening, it remains passive."

[Nazim, Mercy Oceans’ Hidden Treasures, pp. 43-44]

After ascribing such deficiencies to the Companions, they boldly claim that any incompleteness which remained in the Companions after their deaths are completed for them by means of their lectures. Nazim says:

"This lecture about Satan and Adam, and about the Sahaba was given by Grandsheikh after the morning prayer, and in the afternoon of the same day Grandsheikh told me: ‘Oh Nazim Efendi, this morning’s lecture has been heard by the companions of the Prophet in their graves, and they were very pleased with it, as we have been given a miraculous favour from the Lord that if we notice an incompleteness on the part of anyone, and point it out, it will become complete. When I was pointing out that some of the Sahaba were sometimes using their own wills and not putting their desires in line with the Prophet’s thus causing their incompleteness, at that moment Allah Almighty completed for them their development there in the grave, and so, they are very happy indeed."

[Nazim, Mercy Oceans' Hidden Treasures, pp. 66-67]

This last quotation contains a number of serious points:

•They ascribe to the Companions that they would sometimes use their own wills, not putting their desires in line with the Prophet's.

•An incompleteness remained in the Companions.

•The Companions listen to their lectures from their graves.

•They are able to point out for the Companions any deficiencies which they might possess.

•That through their lectures they are able to complete the development of the Companions.

The belief which Nazim and his teacher expound, that the Companions benefit from their lectures even after death, is contrasted by Kabbani's support for the The Doctrine of Ahl al-Sunna, where he remains silent about what the author has to say on page 101 whilst discussing the verse <You cannot make hear those who are in the graves> and <Indeed, you cannot make the dead to hear...>. The author gives the denial of hearing for the dead, not in the absolute sense, but a denial for: "... those who benefit thereof," and he says: "... the dead do not hear with a beneficial kind of hearing..." How does Kabbani reconcile between what the author of this book is saying, that the dead do not benefit by what they hear in their graves, and what his own teacher claims about giving benefit to the Companions in their graves?

It is not fitting for a Muslim to speak about the Companions of the Prophet in the way they have been referred to in the above extracts, even if, for the sake of argument, the accusations levelled at them were somehow correct. The Messenger of Allah said:

<<Do not abuse my Companions, for if any of you were to spend gold equal to Uhud in charity, it would not equal a handful of one of them or even half of that.>>

[Al-Bukhaaree and Muslim]

It is feared just how far the honour and status of the Companions is preserved by the likes of Nazim and Kabbani. This is despite the fact that they have many good things to say about them in various places in their books and that their position on the Companions is, I have no doubt, largely in conformity with the beliefs of Ahlus-Sunnah wal-Jamaa'ah. Nevertheless, this has not prevented them from making such remarks as: "... he (Uthman ibn Affaan) sometimes held on firmly to his own desires instead of putting them completely in line with the Prophet's," and that he was unable to, "totally leave his own desires behind." As for 'Umar ibn al-Khattaab, we have read them say: "... he did at times set his will against the will of the Prophet," and that behaviour of this nature meant that the, "soul is kept from awakening, it remains passive." In a more general statement, they have asserted that any incompleteness which remained in the Companions is completed for them by means of their lectures.

The noble Imaam, 'Abdullah ibn al-Mubaarak (d.181H), said: "If the good qualities of a person outweigh his bad qualities, then his bad qualities are not mentioned."

[Siyar A'lam an-Nubalaa (8/352) of adh-Dhahabee]

If this is the principle applied to the generality of the Muslims, how much more then is it applicable to the Companions of the Prophet, particularly since there is a textual prohibition about speaking ill of any of them. Due to the great importance of this subject and the significance of speaking about the Companions in unfavourable terms, the scholars and Imaams of the Sunnah have consistently warned against whose from whose tongues the Companions are not safe:

Imaam Ahmad said in Usool-us-Sunnah (no.67): "Whoever disparages and degrades a single one of the Companions of the Messenger of Allah sallallahu 'alayhi wa sallam or dislikes them on account of something that occurred from him, or mentions his shortcomings, then he is an innovator."

Al-Qurtubee wrote in his commentary to Soorah al-Fath 48:29: "So everyone who belittles any of them or throws doubt upon his veracity as a narrator has thereby opposed Allaah - the Lord of all creation - and tried to abolish the basis of the Sharee'ah of the Muslims... so anyone who attributes falsehood to them or to a single one of them, then he is outside the Sharee'ah, a denier of the Qur'aan, trying to cast doubt upon the Messenger of Allaah sallallahu 'alayhi wa sallam and whoever attributes falsehood to any of them has indeed reviled them... and the Messenger of Allaah sallallahu 'alayhi wa sallam has cursed those who revile his Companions, so the one who attributes falsehood to the smallest of them enters into the curse of Allaah which the Messenger of Allaah sallallahu 'alayhi wa sallam bore witness to..."

At-Tahaawee wrote in his famous 'Aqeedah at-Tahaaweeyah (no.93): "We love the Companions of the Messenger of Allaah sallallahu 'alayhi wa sallam and do not go to extremes in love for any particular one, nor do we declare ourselves free from any of them. We hate those who hate them or who mention them with other than good. We do not make mention of them except with good. Love of them is Deen, Imaan and Ihsaan and hatred of them is Kufr, hypocrisy and tyranny."

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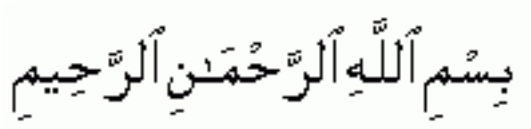
The Great Naqshabandi Hoax (Part 7)

by a Dissident of the Naqshabandi World Politic,
from London, UK



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This article looks at some of what Nazim and Kabbani say about the transmission of secret knowledge amongst Sufis.

The Secret Sufi Knowledge of Nazim & Kabbani Unveiled

It is often the case that much of what the Sufis ascribe to the Prophet sallallahu 'alayhi wa sallam and his Companions cannot be found detailed in the Sharee'ah, transmitted generation after generation by the scholars of Islaam in their works and teachings. Faced with this dilemma, the Sufis resort to claiming that some knowledge was kept hidden from the outset and known only to a few

select individuals; it is on the basis of this knowledge, they tell us, that their Sufi schools of thought have been formed.

The mission of the Prophet Muhammad sallallahu ‘alayhi wa sallam, and indeed of all the Prophets and Messengers who preceded him, was to call the people to recognise, accept and implement the reality that none has the right to be worshipped except Allah. Every action which he sallallahu ‘alayhi wa sallam instructed was legislated as a means to this higher goal - the worship of Allah alone. The Prophet could not have left this world leaving any aspect of this mission incomplete or unexplained.

Knowledge which leads to a realisation of this goal and supports it can never be a mystery, shared by a select few and transmitted in an almost entirely secluded fashion from father to son or teacher to disciple. The teachings of the Prophets and Messengers are universally needed for guidance, redemption and prosperity, both in this world and the Hereafter.

Scholars from some schools of thought attach little importance to narrations coming only through one or two reporters. Their reasoning is that things of such global importance could not have been transmitted so sparingly. However, once we step into the field of mysticism, the very same principles no longer apply and if so-called hidden religious knowledge happens to have been passed through solitary individuals from generation to generation, then so be it. They forget that if mysticism aims at the purification and development of mankind as a whole, how could a secret buried deep and jealously guarded in a few hearts, and propagated within closed societies or sects, meet this universal need?

Kabbani claims: "In that sacred, holy cave, God ordered the Prophet (s) to pass whatever secrets God had ordered to give, up to a point known to Him, to the heart of Sayyidna Abu Bakr as-Siddiq. The Prophet (s) then passed the secret of his knowledge. That is why this hadith came from Sayyidna Abu Huraira: ‘I have retained from the Prophet (s) two vessels of knowledge. One knowledge I have disseminated among people; but if I tell the other knowledge they will cut my throat’ (Bukhari). That is hidden knowledge, ‘ilmu-l-kitab, ‘ilmu-l-ladunni. That knowledge is in the heart only, it can never be written down. No one can carry this knowledge. That is the knowledge that the Prophet (s) put in the heart of Sayyidna Abu Bakr as-Siddiq... If Sayyidna Abu Bakr as-Siddiq was going to disseminate that knowledge, Allah knows what they would have said about him - they would have cut his throat. So he hid it. But he passed it on to his successor, Sayyidna Salman al-Farisi. Then Sayyidna Salman passed it to Sayyidna Qasem, the son of Sayyidna Abu Bakr, then Sayyidna Qasem passed it to Sayyidna Ja’far as-Sadiq, the Sixth Imam. That secret was passed from one to another, from one to another, from heart to heart."

[Kabbani, Mercy Oceans Shore of Safety, 1993, pp. 38-39]

In the works of Nazim we read: "Look at this point: When Allah Almighty called His Prophet on the Night of the Ascension (Laylatul-mi’raj) and spoke to him without intermediary, He imparted unto Muhammed three types, or areas of knowledge. One part of those knowledges He ordered the Prophet to keep with himself only: ‘No one can know that; it is private between Me and you.’ The second part He allowed the Prophet to share with a selected elite (Khawas) of the Nation (Ummah), and the third part He ordered to be opened to everyone."

[Nazim, Mercy Oceans' Hidden Treasures, p. 26]

We also read: "Grandsheikh told me that one day Sayyidina Ali said to Sayyidina Omar, regarding the secret knowledge that had been opened up to him: 'Oh Omar, if I would speak to you from the secret knowledges which have been opened up to us, you would instantly cut my head off with your sword; you wouldn't be able to let me get up from my seat if I told you from the secrets of the Way, the creation, the religion, prophethood and the secrets of Allah Almighty - you can't even listen."

[Mercy Oceans' Hidden Treasures, p. 36]

They also say: "To the heart of Abu Bakr, the first Khalipha, the Prophet passed on the full inner truth of his teachings. The Naqshbandi Order originated in the heart of the Prophet and its authority was passed down through Abu Bakr from one Master to the next in an unbroken chain of succession reaching into our time. Since Abu Bakr, among all the Prophet's companions, was the only one to receive the full inner truth of the Prophet's heart, the Naqshbandi Order inherits the fullest and finest of those Prophetic teachings. For as the Holy Prophet, in a well-known tradition, said: 'Everything that has been poured into my heart I have poured into the heart of Abu Bakr.'"

[Nazim, Mercy Oceans' Endless Horizons, 1982, p. 86]

The hadeeth quoted here as proof: "Everything that has been poured into my heart I have poured into the heart of Abu Bakr" has been discussed in a separate article (see 'Examples of the Hadeeth Usage of Nazim and Kabbani'). In that article I have also mentioned the hadeeth: "Abu Bakr does not surpass you for fasting or praying more but because of a secret that took root in his heart."

As for the claim that 'Alee ibn Abee Taalib said: "Oh Omar, if I would speak to you from the secret knowledges which have been opened up to us, you would instantly cut my head off with your sword..," then such attempts to ascribe hidden knowledge to 'Alee has been denied by 'Alee himself. Imaam Muslim relates in his Saheeh: A man came to 'Ali ibn Abee Taalib radiyallahu 'anhu and asked: "Inform us about something which the Messenger of Allaah sallallahu 'alayhi wa sallam informed you of in secret." So 'Ali became angered and replied: "He told me nothing in secret which he hid from the rest of the people, except that he told me four things: Allaah cursed him who curses his father; Allaah curses the one who sacrifices for anyone other than Allaah; Allaah curses him who accommodates an innovator; and Allaah curses the one who changes the minarets (boundary lines) of the land."

The other narration which Kabbani uses as proof from Abu Hurairah is similarly irrelevant:

"I have two types of knowledge which I memorised from Allah's Messenger sallallahu 'alayhi wa sallam; one of which I have already conveyed. But if I were to convey the other, they would cut my throat"

This in no way refers to what Nazim and Kabbani would have us believe, namely, that it is a reference to the hidden Sufi teachings which they are now broadcasting. What Abu Hurairah had learnt, and which he was afraid to disclose, was the names of those youths and leaders from Banu

Umayyah - who were beginning to rise to positions of power and authority - at whose hands Islam and the Muslims would greatly suffer. [Refer to Fathul-Baaree of ibn Hajar (1/288-289 and 13/12-13)]

Shaykh Saalih ibn ‘Abdul-’Azeez aalush-Shaykh wrote:

"He did not disclose such ahaadeeth concerning these trials and tribulations (fitnah), the hadeeth concerning the censure of Banu Umayyah, or other ahaadeeth of this nature. And he (Abu Hurairah) said the above during the rule of Mu’aawiyah radiyallahu ‘anhu, and Mu’aawiyah had just re-unified the people after they had split and fought each other - the history of which is known. So why didn’t Abu Hurairah disclose these ahaadeeth? Were they not the ahaadeeth of Allah’s Messenger sallallahu ‘alayhi wa sallam? Yes, but they were not those ahaadeeth related to Sharee’ah rulings; rather they were of another nature. So why didn’t he disclose them? Because he did not want to create fitnah amongst the people due to it. That is why he did not say: ‘This is a true hadeeth, and it is not permissible for us to hide knowledge.’ Since hiding the knowledge at the time in which Abu Hurairah was speaking was essential, for he did not wish to cause splits and divisions between the people after they had recently been re-unified..."

[Ad-Dawaabit ash-Shar’iyyah li Mawqifil-Muslim fil-Fitan, p.39]

It is clearly inappropriate to use this narration and claim there are hidden aspects of the Sharee’ah which have only been disclosed to some individuals to the exclusion of others. The explanation of the report of Abu Hurairah contains nothing in the way of a legislated act of worship, a formula for the remembrance of Allah, prayers, or any other such thing by which a servant may draw closer to Allah. How could the truthful Messenger keep such information hidden when it was for the purpose of explaining these things that he was sent to the whole of mankind? Allah - the Most Majestic - says:

<O Messenger! Proclaim the (Message) which has been sent down to you from your Lord. And if you do not do it, then you have not conveyed His Message.>

[Soorah al-Maa’idah (5):67]

And Allah - the Most High - informs us again about his Prophet, saying:

<Neither does he withhold grudgingly a knowledge of the Unseen.>

[Soorah at-Takweer (81):24]

Ibn Taymiyyah said: "This verse has been recited with two slightly different adjectives being negated from the Prophet. The first one means dishonest or suspect, i.e. the Prophet is not dishonest of the Unseen which Allah has shown to him. The word in the other reading of the verse means miserly, and the meaning is that the Prophet explains fully all that which Allah has shown him of the Unseen, and does not withhold or hide any of that knowledge, refusing to give it out except in exchange for payment, as those do who withhold the knowledge that they have unless they are paid something for

it." [Ibn Taymiyyah, Al-Furqaan Baynah Awliyaah ar-Rahmaan wa Awliyaah ash-Shaytaan - English translation by Idara Ihya-us-Sunnah, 1993, pp. 141-142]

Furthermore, Allah - the Most High - says:

<Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith, they eat into their bellies nothing but fire.>

[Soorah al-Baqarah (2):174]

And Allah censured the generations who came before us when He - the Most High - says:

<And when Allah took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it behind their backs and purchased with it some miserable gain. And indeed worst is that which they bought.>

[Soorah Aali-'Imraan (3):187]

In the Sunnah we find those who conceal knowledge being similarly reprimanded:

The Messenger of Allah said:

<<Whoever is asked about knowledge and he conceals it, will be bridled on the Day of Resurrection with a bridle of fire.>>

[Al-Mundhiree said in at-Targheeb (no.199): "It is recorded by Aboo Dawood and at-Tirmidhee and he graded it as being hasan. Also recorded by ibn Maajah, ibn Hibbaan in his Saheeh and al-Baihaqee. Al-Haakim reports the like of it and said: 'It is saheeh to the standard of al-Bukhaaree and Muslim.'"]

He sallallahu 'alayhi wa sallam also said:

<<Whosoever conceals knowledge, Allah will bridle him on the Day of Resurrection with a bridle of fire.>>

[Al-Mundhiree said in at-Targheeb: "Reported by ibn Hibbaan in his Saheeh, and al-Haakim who said: 'Saheeh.'"]

How is it possible that the Prophet would forbid his Ummah from concealing knowledge from the people and then do it himself? Allah - the Most Majestic - said about His Prophet Shu'ayb that he said to his people:

<I do not wish to forbid you from something and then do it myself.>

[Soorah Hood (11):88]

We ask those who believe that he sallallahu ‘alayhi wa sallam kept some of the knowledge revealed to him about the Religion hidden, disclosing it in its entirety only to Aboo Bakr: is it knowledge by means of which one hopes for spiritual progress and nearness to Allah in this life and the Hereafter or does it not contain any of these benefits? If they say the former, then all of this has been clearly explained by the Prophet, he said:

<<There is nothing by which you can draw closer to Paradise and distance yourselves from the Fire except that I have explained it to you.>>

[At-Tabaraanee in al-Kabeer. Its like is found in the Musnad of ash-Shaafi’ee in mursal from, as well as ‘Abdur-Razzaak in his Musannaf. It was authenticated by Shaykh al-Albaanee in as-Saheehah (no.1803)]

And he sallallahu ‘alayhi wa sallam said:

<<I have not left anything which Allah has ordered you with except that I have ordered you with it nor have I left anything which He forbade you except that I have forbidden you from it.>>

[Ash-Shaafi’ee in his Sunan and in ar-Risaalah, al-Bayhaqee in his Sunan and al-Khateeb al-Baghdaadee in al-Faqeeh wal-Mutafaqqih. It was authenticated by Shaikh Ahmed Shaakir in his notes to ar-Risaalah]

The Mother of the Believers, Aaishah radiyallahu ‘anha said: "Whoever says to you that Muhammad kept secret anything sent down to him, has lied."

[Al-Bukhaaree and Muslim]

And the Companion Abu Dharr said:

"Indeed the Messenger of Allah sallallahu ‘alayhi wa sallam passed away and there is not a bird flapping its wings in the sky, except that he mentioned to us some knowledge about it."

[Ahmad, at-Tiyaalasee, and at-Tabaraanee in al-Kabeer]

Salman al-Farsee radiyallahu ‘anhu narrated that it was said to him: "Your Prophet has taught you everything, even how to relieve yourselves?" So he replied: "Yes indeed! And he has prohibited us from facing the Qiblah whilst relieving ourselves..." [Muslim and Abu Dawood]

However, if they say the latter (i.e. knowledge which does not bring one closer to Allah), then this does not constitute knowledge which should be acted upon and there is no spiritual benefit in it for

the servant and knowledge which does not benefit is something which the Prophet sallallahu ‘alayhi wa sallam himself sought refuge from.

Every teaching which a Muslim is in need of can be found explained in the Sharee’ah, nothing of it being hidden from some of the Companions nor from any of their students. Allah - the Most High - has given mankind an equal opportunity to benefit from all of the teachings of this noble Religion and has not deceived the Muslims for generations by keeping hidden from them knowledge which would have been of use to them in the Hereafter.

The Companions had the greatest consideration for the well being of this Ummah. Even on those few occasions when the Prophet sallallahu ‘alayhi sallam did disclose something to one of them in secret, and which contained religious information that was of spiritual and moral benefit, they made a point of disclosing it before their deaths. This was not in disobedience to the request of the Prophet sallallahu ‘alayhi wa sallam to keep such information to themselves, but is fully in accordance with the principle established through other hadeeth of not keeping beneficial knowledge hidden. The following narration is a prime example of this:

Anas ibn Maalik relates:

"Once Mu’aadh was riding along with Allah’s Messenger sallallahu ‘alayhi wa sallam when he said to him: <<O Mu’aadh!> Mu’aadh replied: ‘At your service O Messenger of Allah.’ So he said: <<O Mu’aadh!>> To which Mu’aadh replied: ‘At your service O Messenger of Allah,’ saying this three times. So the Prophet sallallahu ‘alayhi wa sallam said: <<There is no one who testifies that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah - truthfully from his heart - except that Allah will forbid the Fire to him.>> Mu’aadh said: ‘O Messenger of Allah, shall I not inform the people and give them the glad tidings?’ He said: <<No, for they will depend solely upon it.>> So Mu’aadh related this at the time of his death, fearing that he would be sinful (if he did not convey this knowledge)."

[Al-Bukhaaree]

Imaam an-Nawawee wrote in Sharh Saheeh Muslim (1/194):

"Qaadee ‘Iyaadh, may Allah have mercy upon him, said: In this is a proof for concealing knowledge due to fear of harm or fitnah, in those matters which not everyone will be able to understand. This is with regards to that which does not require action upon it, nor does it have in it one of the limits from the Sharee’ah. The examples of this from the Companions radiyallahu ‘anhum are numerous, in respect of them not relating that which did not require action upon it nor was there a need to relate it, or not relating that which the general masses would not be able to comprehend, or that which would cause harm to the one relating or listening to it; especially that which is connected to the reports about the hypocrites or those in authority; or those reports which specifically describe certain sets of people in a bad way or in censure of them or curse them."

What is clear from the words of Qaadee ‘Iyaadh is that knowledge which pertained to the Sharee’ah, its rules and regulations, or knowledge in which there was a benefit to be had for the Muslim, were

he to act upon it, was not kept hidden nor was it given specifically to some individuals as opposed to others. These aspects of the Religion were open to everyone and no one was hindered from acquiring such information. This is not the same as the viewpoint which Nazim and his followers would have us accept, that some teachings were not available to the overwhelming majority of the Companions nor could they have gained access to it even if they had wanted to.

It is known that during the farewell Pilgrimage the Companions bore witness that he sallallahu ‘alayhi wa sallam had completely delivered the Message he had been entrusted with. If it were the case that he had kept hidden some of the beneficial knowledge received from his Lord then this witness of the Companions would have been of little consequence. This is because the majority of them would not have known about the hidden and secret teachings which were passed to Aboo Bakr as-Siddeeq and ‘Alee ibn Abee Taalib. They would have been under the misapprehension that all of them had had equal access to the teachings of the final Messenger and would have borne witness that this teaching had been conveyed to the people as a whole when in fact this was not the case.

It is reported from ‘Umar ibn ‘Abdul-Azeez (d.101H) that he said:

"If you see a people discussing anything of their Religion secretly, to the exclusion of people in general, then know that they are upon the foundation of misguidance."

[Imaam Ahmad related it in Kitaab az-Zuhd (p.48) as did ad-Daarimee in his Sunan (1/91)]

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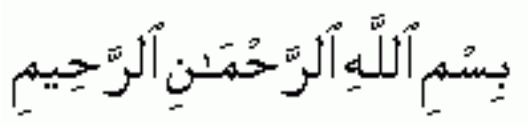
The Great Naqshabandi Hoax (Part 8)

by a Dissident of the Naqshabandi World Politic,
from London, UK



The following is part of a series of articles written as a consequence of the spread of the teachings of two modern day exponents of Sufism: Shaykh Nazim al-Qubrisi and Shaykh Muhammad Hisham Kabbani. Shaykh Nazim's teacher is also mentioned from time to time: Shaykh 'Abdullah al-Faizi ad-Daghestani (often referred to as Grandshaykh).

Shaykh Nazim (hereinafter referred to as Nazim) was born in 1922. He is styled as the 40th shaykh of the Naqshbandi Sufi Order, a role he took over after the passing away of his teacher, Grandshaykh. A number of publications are available bearing his name. Shaykh Hisham Kabbani (hereinafter referred to as Kabbani) is one of Nazim's followers and students (he also studied for sometime under Grandshaykh). He resides in America, where his works are circulated under the banner of As-Sunna Foundation of America and the Haqqani Islamic Foundation.

This article looks at some quotations which Kabbani attributes to the scholars of Islaam.

Kabbani's Habit of Misquoting the Scholars

Kabbani says in his book The Celebration of Mawlid (p. 19):

"The following is the opinion of Ibn Taymiyya on meetings of dhikr. It can be found in vol.22, p.523 of the King Khalid b. Abdul Aziz edition of the Majma' Fatawa Ibn Taymiyya: Ibn Taymiyya was asked about the people that gather in a masjid making dhikr and reading Qur'an, praying to Allah and taking their turbans off their heads (leaving their heads bare) and crying, while their intention is not pride nor showing off but seeking to draw closer to Allah: is it acceptable or not? He answered: 'Praise to

Allah, it is good and recommended according to Shari'a (mustahabb) to come together for reading Qur'an, making dhikr, and making du'a.'"

Unfortunately, Kabbani abridges ibn Taymiyyah's response and makes it appear as though he indicated his unqualified acceptance of everything which the questioner put to him. This is not so, as the full answer shows:

"All praise is for Allah, Lord of the Worlds. Gathering for the purpose of reciting the Qur'an, dhikr, and prayer is something good and recommended so long as it is not taken to be a regular and habitual gathering like the legislated gatherings prescribed in the Sharee'ah, since if it became so then it would be an innovation and not permissible. As for uncovering the heads, this is makrooh (undesirable), and particularly if this is taken as an act of worship which would then make it munkar and something not permissible to worship Allah by."

Kabbani also writes in The Celebration of Mawlid (p. 18), apparently quoting ibn Taymiyyah's view on celebrating the birthday of the Prophet:

"To celebrate and to honour the birth of the Prophet sallallahu 'alayhi wa sallam and to take it as an honoured season, as some of the people are doing, is good and in it there is a great reward, because of their good intentions in honouring the Prophet sallallahu 'alayhi wa sallam." Kabbani then goes on to say himself: "We ask: Was ibn Taymiyyah promoting bid'ah when he permitted the celebration of Mawlid? Not only did he allow it, but he mentioned that those celebrating Mawlid would get a great reward."

This is a misrepresentation of Ibn Taymiyyah's view. His actual ruling is given fully in Iqtidaa as-Siraat al-Mustaqeem (vol. 2 / page 618+). In this quotation the words which coincide with what Kabbani chose to attribute to ibn Taymiyyah so as to give the impression that he supported the celebration of the birthday of the Prophet have been highlighted. He said:

"Because the 'Eeds are legislated laws from amongst the laws, it is necessary to follow them and not to innovate. The Prophet had many lectures, treaties and great events which occurred on a number of days, such as: the day of Badr, Hunayn, al-Khandaq, the conquest of Makkah, the occurrence of the Hijrah, his entry into Madeenah, and (yet) none of this necessitated that these days be taken as days of 'Eed (celebration). Rather, things of this nature were done by the Christians who took as 'Eeds (days of celebration) the days in which great events happened to 'Eesa, or by the Jews. Indeed, the 'Eed is a legislated law, therefore that which Allah legislates is followed; otherwise, do not innovate in this Religion that which is not part of it. Similar to this is what some of the people have innovated, either in opposition to the Christian celebration of the birthday of 'Esa or out of love for the Prophet and in honour of him. And Allah will reward then for this love and ijtihaad but not for the innovation of taking the day of the birth of the Prophet as an 'Eed (day of celebration); and this is along with the difference of opinion amongst the people as to when he was born. For indeed this was not done by the Salaf (Pious Predecessor) despite the existence of factors that would necessitate it and the absence of factors that would have prevented them from doing so if indeed it were something good. And if this were genuinely a good thing or something preferable then the Salaf, may Allah be pleased with them, would have more right to doing so than us, for they had a stronger love for and honour of the Prophet - in following him, obeying him, adhering to his command, reviving his

Sunnah both inwardly and outwardly, spreading that with which he had been sent, and performing jihaad for these matters in the heart, with the hand and upon the tongue. Indeed, this was the way of the Saabiqeen al-Awwaleen from the Muhaajiroon and Ansaar and those who followed them upon goodness...Let your desire be to follow the Sunnah inwardly and outwardly, with respect to yourself specifically and those that follow you, and enjoin the good and forbid the evil. Call the people to the Sunnah in accordance with your ability, so if you see someone performing this (celebration of the Prophet's birthday) and he were to not leave it except for an evil greater than it, then do not call him to leaving this evil so that he may perform a greater evil. So honouring the Mawlid, and taking it as a festive season which some of the people have done, there is a great reward in it due to the good intention and the honouring of the Messenger because of what I have previously stated, namely, that it is possible that something be good for some of the people and yet denounced by the strict Believer. For this reason it was said to Imaam Ahmad about one of the leaders that had spent 1000 dirhams on the mushaf or something similar to this. So he replied: 'Leave him, for this is better than them spending it in gold (jewelry).' This is despite the fact that the madhab of Imaam Ahmad was that it is abhorrent to decorate the mushafs, and some of the companions (of Imaam Ahmad) interpreted this to mean that the money was spent in renewing the pages and writing. But this is not the intent of Ahmad here, rather his intention was to show that (the leader's) action had a benefit in it, whilst also containing corruption due to which it became abhorrent. But these people, if they did not do this, would have substituted this for a corruption that contained no good in it whatsoever, for example, spending upon one of the books of evil."

From this quotation we come to learn of another misquote perpetrated by Kabbani (also on p.18) when he attributes the following to Imaam Ahmad under the heading 'Imam Ahmad's Permission to Decorate A Mushaf': "The people told Imam Ahmad about a prince who spent 1000 dinars on the decoration of Qur'an. He said, 'Never mind, that is the best place to use gold.'" Kabbani goes on to add: "Was Imam Ahmad making bid'a when he allowed the decoration of Qur'an?"

We see from the above quote of ibn Taymiyyah what actually was said: "For this reason it was said to Imaam Ahmad about one of the leaders that had spent 1000 dirhams on the mushaf or something similar to this. So he replied: 'Leave him, for this is better than them spending it in gold (jewelry).' This is despite the fact that the madhab of Imaam Ahmad was that it is abhorrent to decorate the mushafs, and some of the companions (of Imaam Ahmad) interpreted this to mean that the money was spent in renewing the pages and writing. But this is not the intent of Ahmad here, rather his intention was to show that (the leader's) action had a benefit in it, whilst also containing corruption due to which it became abhorrent. But these people, if they did not do this, would have substituted this for a corruption that contained no good in it whatsoever, for example, spending upon one of the books of evil."

So the view of Imaam Ahmad was that to decorate the Mushaf is something disliked, and the only reason he permitted it was to prevent the people from falling into the greater of two evils. Kabbani, by giving us only half the picture, would have us think that the Imaam permitted unqualified decoration of the Mushaf and in fact deemed it to be the best place to spend one's wealth.

Kabbani says: "Expressing happiness and celebrating the Prophet (s) on his birthday causes even unbelievers, by Allah's favour and mercy, to gain some benefit. This is mentioned in Sahih Bukhari. Bukhari said in his hadith that every Monday, Abu Lahab in his grave is released from punishment because he freed his hand maid Thawbiyya when she brought him the news of the Prophet's (s)

birth."

[Kabbani, The Celebration of Mawlid, 1994, p. 4]

He also attributes the narration to some of the books of al-Haafidh ibn Katheer.

It may be found in other books with the wording that Kabbani has given but attributing the narration in this way to al-Bukhaaree is not correct. The wording found in the Saheeh is as follows:

Narrated ‘Urwa: "Thawaybah was the freed slave of Aboo Lahab whom he freed and then she suckled the Prophet sallallahu ‘alayhi wa sallam. When Aboo Lahab died, one of his relatives saw him in a dream in a very bad state and asked him: ‘What have you encountered?’ Aboo Lahab said: ‘I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) because I freed Thawaybah."

Two discrepancies are apparent between Kabbani’s claims and the actual quotation:

i) No mention of the birth of the Prophet is found in the text of al-Bukhaaree.

ii) No mention of Monday is found in the narration.

In addition, it would appear that Kabbani’s understanding of the narration is not shared by al-Bukhaaree since he includes it under the chapter heading of prohibited marriages. And even if the narration was found to be worded as Kabbani has given, it would only serve as proof for the permissibility of rejoicing at the birth of a child - which is something no one holds as being prohibited - not a proof to establish the annual celebration of someone’s birthday.

Kabbani says: "... the Prophet (s) said in one of his Divine sayings... (The Wahhabis usually cut off the end of that hadith but we will recite it to the end)... The Prophet (s) said on his Lord’s behalf: ‘As long as my servant or slave approaches me through voluntary worship - not obligatory, but through remembering, through reciting, through good manners - I will be, at that time, the ears that he can hear with, the eyes that he can see with, the hand that he can feel with, the feet that he can walk with. I will be him, and he can say to something, ‘Be’, and it will be.’ (Bukhari, Ibn Hanbal)." [Kabbani, Mercy Oceans Shore of Safety, 1993, p.78]

Kabbani, who accuses others of cutting off the end of the hadeeth, is himself more worthy of being accused since he has cut off the beginning of the hadeeth which mentions the obligatory duties. He then proceeds to misquote the end of the narration.

He attributes this narration to Bukhaaree but it is not known in the Saheeh with this wording. Bukhaaree quotes the end of the hadeeth as follows: <<... and if he asks Me, I will give him, and if he seeks my protection, I will protect him; and I do not hesitate to do anything as I hesitate in taking the soul of the Believer, for he hates death, and I hate to disappoint him.>> [Bukhaaree in the Book of Ar-Riqaa’iq]. Compare this with the wording given by Kabbani!

Here is another example of one of Kabbani's misquotes, this time against the scholar Shaykh 'Abdul-Azeez ibn Baaz.

The author of The Doctrine of Ahl al-Sunna (p.84) wrote:

"Another evidence for tawassul is what al-Bayhaqi and Ibn Abi Shayba relate with a sound chain of transmission that a drought afflicted the people during the caliphate of 'Umar, may God be pleased with him, and Bilal Ibn al-Harth came to the grave of the Prophet and said: 'O Messenger of God, ask for rain for your community, for they are being destroyed.' Then the Messenger of God came to him in a dream and said to him that they would have water."

Kabbani placed a footnote (no.64) to this, saying:

"Ibn Kathir cites it from Bayhaqi in al-bidaya wa al-nihaya (7:92) and says: isnaduhu sahih; Ibn Abi Shayba cites it in his 'Musannaf' with a sound (sahih) chain as confirmed by Ibn Hajar who says: rawa Ibn Abi Shayba bi isnadin sahih and cites the hadith in Fath al-bari Istisqa' ch. 3 (Beirut: Dar al-kutub al-'ilmiyya, 1410/1989 2:629-630). Ibn Hajar says that the man who visited and saw the Prophet (s) in his dream is identified as the Companion Bilal ibn al-Harth. He counts this hadith as one of the reasons for Bukhari's naming the chapter 'The people's request to their leader for rain if they suffer drought.' In his edition of Ibn Hajar, the Wahhabi scholar Ibn Baz rejects the hadith as a valid source for seeking rain through the Prophet (s) - although it is established that the hadith is sound - and condemns the act of the Companion who came to the grave, calling it 'munkar' and 'wasilat ila al-shirk.' Fath al-Bari 2:630n."

Two points need to be looked at here:

i) The authenticity of the narration used as proof

ii) The claim that the scholar Shaykh 'Abdul-Azeez ibn Baaz considered the actions of a Companion to be something that is 'munkar' and 'wasilat ila al-shirk.'

It is fitting that the authenticity of the narration be looked at first as this will also provide a basis for answering Kabbani's misrepresentation of the words of Shaykh ibn Baaz. The following study of the hadeeth is extracted from the work of the hadeeth scholar, Naasir ad-Deen al-Albaanee, he says:

"Al-Haafidh (ibn Hajar) says in al-Fath (2/397): 'Ibn Abee Shaybah reports with an authentic chain of narration, from the narration of Aboo Saalih as-Samaan, from Maalik ad-Daar, who was the treasurer for 'Umar, he said: 'The people suffered from drought in the time of 'Umar, so a man came to the grave of the Prophet sallallahu 'alayhi wa sallam and said: 'O Messenger of Allah! Pray for rain for your Ummah, because they are being destroyed.' So someone came to the man in his dream and said: 'Go to 'Umar...' the hadeeth. Then Sayf reports in al-Futooh that the one who saw the dream was Bilaal ibn al-Haarith al-Muzaanee, one of the Companions."

Shaykh al-Albaanee then continues:

"We do not accept that this story is authentic since the reliability and precision of Maalik ad-Daar is not known, and these are the two principle conditions necessary for the authenticity of any narration, as is affirmed in the science of hadeeth. Ibn Abee Haatim mentions him in al-Jarh wa-Ta'deel (4/1/213) and does not mention anyone who narrates from him except Aboo Saalih. So this indicates that he is unknown, and this is further emphasized by the fact that Ibn Abee Haatim himself, who is well known for his memorization and wide knowledge, did not quote anyone who declared him reliable, so he remains unknown. Then this does not contradict the saying of al-Haafidh (ibn Hajar): "... with an authentic chain of narration, from the narration of Aboo Saalih as-Samaan..." since we say: It is not declaration that all of the chain of narration is authentic (saheeh), rather only that it is so up to Aboo Saalih. If that were not the case then he would not have started mentioning the chain of narration from Aboo Saalih. Rather he would have begun: "From Maalik ad-Daar... and its chain of narration is authentic." But he said it in the way that he did to draw attention to the fact that there was something requiring investigation in it. The scholars say this for various reasons. From these reasons is that they may not have been able to find a biography for some narrator(s) and therefore they would not permit themselves to pass a ruling on the whole chain of narration. If they had done so it would have meant that they would be passing a ruling of authenticity without certainty and cause others to think it authentic and to use it as a proof. So what they would rather do in such a case is to quote the part requiring further examination, which is what al-Haafidh, rahimahullaah, did here. It is also as if he indicates the fact that Aboo Saalih as-Samaan is alone in reporting from Maalik ad-Daar, or that he is unknown, and Allah knows best. So this is a very fine point of knowledge which will be realized only by those having experience in this field. What we have said is also aided by the fact that al-Haafidh al-Mundhiree reports another story from the narration of Maalik ad-Daar, from 'Umar in at-Targheeb (2/41-41) and says after it: 'at-Tabaraanee reports it in al-Kabeer. Its narrators up to Maalik ad-Daar are famous and reliable, but as for Maalik ad-Daar then I do not known him.' The same is said by al-Haithumee in Majma' uz-Zawaaid (3/125)... Even if the story were authentic there would still be no proof in it for them since the man (i.e. who came to the grave) in the story is himself not named, and therefore unknown. The fact that he is named as Bilaal ibn al-Haarith in the narration of Sayf is worthless since Sayf is Sayf ibn 'Umar at-Tameemee, and the scholars of hadeeth are agreed that he is weak. Indeed Ibn Hibbaan says about him: 'He reports fabricated things from reliable narrators, and they say that he used to fabricate hadeeth.'"

[Naasir ad-Deen al-Albaanee, At-Tawassul, pp.119-122 of the English translation]

From this detailed analysis we may conclude three important points:

i) The narration is weak due the narrator Maalik ad-Daar being unknown.

ii) Al-Haafidh ibn Hajar's declaration of its chain of transmission being authentic was not a ruling on the authenticity of the complete chain but only a part of it. Kabbani failed to point this out or, as is more likely the case, he was unaware of the true significance of ibn Hajar's words and was therefore deceived into thinking that the narration had an authentic chain of transmission.

iii) It is incorrect to affirm that it was a Companion who went to the grave since the one who reported this (Sayf ibn 'Umar at-Tameemee) is a weak narrator.

After considering the above, I hope the reader will recognize the falsity of Kabbani's accusation

against Shaykh ‘Abdul-Azeez ibn Baaz that the Shaykh considered the actions of the Companion to have been ‘munkar and ‘wasilat ila al-shirk.’ Kabbani’s allegation is irrelevant since we have established that there is nothing to prove either the authenticity of the narration or the fact that it was a Companion who visited the grave. The only way that Kabbani could materialize his accusation was to quote only a part of what was said and to leave aside the portion which would disprove his attempts to discredit the Shaykh. What Shaykh ibn Baaz actually said was:

"This narration, if we proceed on the assumption that it is authentic as the commentator has indicated, is not a proof for the validity of supplicating for rain to the Prophet sallallahu ‘alayhi wa sallam after his death since the man asking the question is unknown, and because the practice of the Companions differs from this, they being the most knowledgeable about the matter. No one from them came to his grave after his death asking him for rain or other than that. In contrast, ‘Umar (ibn al-Khattab), when drought occurred, sought rain with the supplication of al-’Abbaas (i.e. who was alive at the time) and no one from the Companions criticized that. Therefore, this is a proof that this is what is correct and what this man did is rejected (munkar) and a means to associating partners with Allah (waseelah ila ash-shirk)..."

The statement of Shaykh ibn Baaz therefore highlights two points:

i) The Shaykh affirmed that the man who went to visit the grave was unknown. How does Kabbani manage to find in this that the Shaykh was condemning the actions of a Companion?

ii) The ruling of the act being ‘munkar and ‘wasilat ila al-shirk’ was made against this unknown man and not against any Companion.

iii) The Shaykh declared the Companions free from acting in such a way and it was proven from them that they acted otherwise when faced with drought etc.

A further example of Kabbani’s inability to accurately reproduce the fatwas of others is found in another quotation he takes from ibn Taymiyyah. Kabbani wishes to show, on the basis of what he quotes from ibn Taymiyyah that he considered Laylatul-Israa to be superior to Laylatul-Qadr, that by analogy, the night of the birth of the Prophet sallallahu ‘alayhi wa sallam is therefore superior to both Laylatul-Israa and Laylatul-Qadr. Kabbani says, under the heading ‘Laylat al-Isra wal-Mi’raj is Greater Than Laylat al-Qadr’:

"Imam Ibn Taymiyya said that Laylat al-Isra wal-Mi’raj was better than Laylat al-Qadr. He is quoted by Ibn Qayyim in the latter’s book, al-Bada’i, Vol. 3, page 162: ‘Shaikh al-Islam Ibn Taymiyyah was asked, Which is better, Laylat al-Qadr or Laylat al-Isra? and he answered: With respect to the Prophet (s), Laylat al-Isra is better than Laylat al-Qadr."

Kabbani then proceeds to attempt the following analogy:

"Now we ask: If Ibn Taymiyya accepted that Laylat al-Isra may be considered better than Laylat al-Qadr, why do you not allow us to consider that Laylat al-Mawlid is better than Laylat al-Isra, since the Night of the Prophet’s (s) birth is the night in which was born the one who went to Isra and Mi’raj?"

[The Celebration of Mawlid, 1994, p.23]

Kabbani has once again drastically abridged ibn Taymiyyah's ruling. His answer to this question is also reproduced by ibn al-Qayyim in his famous work Zaad al-Ma'aad (1/p.57-58), the text is as follows:

Shaykh al-Islaam Ibn Taymiyyah rahimahullah was asked about a man who said that Laylatul-Israa was superior to Laylatul-Qadr, whilst another said that Laylatul-Qadr was superior, therefore, which of the two was correct?

He answered by saying:

"All Praise is to Allah. If the one who says that Laylatul-Israa is superior to Laylatul-Qadr means by this that this night on which the Prophet sallallahu 'alayhi wa sallam was taken (on the night journey) and the days in each year on which this night falls is better for the Ummah of Muhammad sallallahu 'alayhi wa sallam than Laylatul-Qadr because Prayer and supplication on that night (of Israa) is better, then this is something rejected, no one from the Muslims has said this. It is well known that it is not correct to bring such things into the Religion of Islaam. This is the case even if the exact (date) for the night of Israa is known, so how can it be considered so when the month in which it occurs is unknown, nor do we known any ten days in which it might fall, or the actual day itself. Whatever is related about this is disrupted and inconsistent, there being nothing which might lead to the attainment of accuracy in this matter. It is not valid for Muslims to specify the night on which they believe the Israa to have taken place for specific Prayers and so on, in conflict with Laylatul-Qadr. It is established from the Prophet sallallahu 'alayhi wa sallam in al-Bukhaaree and Muslim that he said: <<Seek Laylatul-Qadr in the last ten days of Ramadhaan.>> And also in al-Bukhaaree and Muslim he sallallahu 'alayhi wa sallam said: <<Whoever stands in Prayer on Laylatul-Qadr out of Eemaan and seeking reward then his previous sins are forgiven.>> And He - the Blessed and Most Perfect - has informed us that it is better than a thousand months and that in it He sent down the Qur'aan. If, however, the speaker means that there occurred to the Prophet sallallahu 'alayhi wa sallam on that night (Laylatul-Israa) that which did not occur to him on other nights, without specifying that particular night for Prayer and worship, then this is correct. And if Allah bestowed upon His Prophet sallallahu 'alayhi wa sallam a bounty in a given place or time it does not necessarily imply that that time or place is better than all other places and times. This is the case if there is some evidence to show that the favour which Allah - the Most High - bestowed on His Prophet on Laylatul-Israa was greater than His favour upon him by revealing the Qur'aan to him on Laylatul-Qadr and favours other than that. The discussion in such matters requires knowledge of the facts and of the bounties, it is not permitted for a Muslim to speak of them without knowledge. Additionally, it is not known from any Muslim that he deemed Laylatul-Israa to be superior to other nights, particularly Laylatul-Qadr. No one from the Companions nor their successors intended to specify Laylatul-Israa with any particular matter, nor do they make mention of such a thing, therefore such a thing is not known. Even if Laylatul-Israa is one of the greatest blessings for him sallallahu 'alayhi wa sallam, despite this, it is not lawful to legislate this (night) as a time and place for worship. Indeed, the cave of Hira, where the Revelation commenced and which the Prophet sallallahu 'alayhi wa sallam used to visit prior to his Prophethood, neither he nor his Companions would go there after his Prophethood during his stay in Makkah. Nor did he specify the day in which Revelation came down with particular acts of worship or anything else, nor did he specify the place where Revelation started or the time with anything.

Whoever himself specifies places and times for worship for these reasons or reasons like it would them become like the People of the Book who instituted customs and rituals for Christ such as celebrating the day of his birth or his baptism and other than this. It is reported about ‘Umar ibn al-Khattaab that he saw a group of people praying at a particular place, so he asked them: ‘What is this?’ They said: ‘This is a place at which the Prophet sallallahu ‘alayhi wa sallam prayed.’ He replied: ‘Do you intend to take the remnants of your Prophets as places of worship? Indeed, those before you were destroyed due to this. So if you reach here and the time of Prayer arrives, then pray, otherwise move on.’ Some people have said: Laylatul-Israa for the Prophet himself is better than Laylatul-Qadr, whilst for the remainder of the Ummah Laylatul-Qadr is superior, so this night is for the Ummah better for them, with Laylatul-Israa being better for the Messenger sallallahu ‘alayhi wa sallam."

From the full response we can gauge a more balanced view of ibn Taymiyyah’s ruling. It is to be noted that he said: "Some people have said: Laylatul-Israa for the Prophet himself is better than Laylatul-Qadr, whilst for the remainder of the Ummah Laylatul-Qadr is superior..," not that this was necessarily ibn Taymiyyah’s own opinion but he was merely expressing the views of others. If Kabbani is adamant on basing his analogy on a part of ibn Taymiyyah’s ruling then he would also be well advised to read the section where ibn Taymiyyah says: "Whoever himself specifies places and times for worship for these reasons or reasons like it would them become like the People of the Book who instituted customs and rituals for Christ such as celebrating the day of his birth or his baptism and other than this."

We have seen in the previous examples how Kabbani attributes words and opinions to people which upon investigation are found to be contrary to the views held by such individuals or is a misrepresentation of what they intended by their words. Is such behaviour consistent with piety and fear of Allah? Does this portray a sincere desire to attain the truth and clarify matters for the people? Behaviour of this nature completely destroys someone’s credibility in being trusted to quote what others say.

Allah - the Most High - said to the People of the Book:

<Why do you mix the truth with falsehood and conceal the truth whilst you know?>

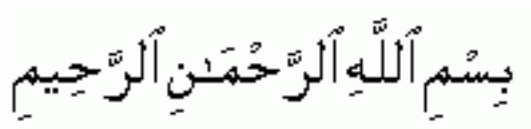
[Soorah Aali-’Imraan (3):71]

And the Prophet sallallahu ‘alayhi wa sallam said:

<<Whoever deceives us is not from us.>>

[Muslim, Aboo Dawood, at-Tirmidhee, ibn Maajah]

Shirk In The Naqshbandi Sufee Tareeqah



Subject: Shirk In The Naqshbandi Sufi Tareeqah

From: abusulaymaan@my-dejanews.com

Date: Wed, Jul 22, 1998 21:07 EDT

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Shirk in the Naqshbandi Sufi Tareeqah

Yesterday I was invited to visit the Naqshbandi homepage, because it¹s great, I was told. This caused me to take one of their articles and demonstrate once again the greatest Shirk that we can find in their writings.

The article, "Meded - Asking Support From Grandsheikh", which I include below, contains several jaahilee concepts, among which:

€Du`aa to Allah to derive from the Grandsheikh (Ad-Daghistani) from his spiritual care even from the grave.

€"We derive our spiritual power from his heart center."

€"the breaths of Allah¹s Saints give life to their followers, to their spiritual sons and daughters."

€"Ša real Grandsheikh always keeps a watchful eye on his followers" [even if passed away]

€Claim that to stand firmly in the face of our enemies: the lower self, Satan, vain desires and worldliness, "we need his support," and that "without such a strong support a person will be vanquished."

€Their saying, "Therefore, we seek our Grandsheikh¹s support by saying: "Meded Ya Sayyidi", "Support, oh my Master." "You must call upon your Grandsheikh in such a manner when you are in need of support, then that support may reach you."

€Their claim that guidance reaches to our hearts through the Saints.

€Their saying, "you must look for the support of the Saints in a Universe in which you are totally weak."

This article is useful for explaining how some people fall in shirk in all aspects of Tauheed:

Shirk in Tauheed ur-Ruboobeeyah:

Their claim that the Grandsheikh can bring good fortune or remove calamities; he can govern the affairs of this world and he is believed to have power and influence besides Allaah, or that Allaah creates creations that can cause harm and benefit to His creatures. The Grandsheikh is one upon whom we are dependent for guidance and spiritual strength.

Shirk in Tauheed ul-`Ibaadah:

Directing one¹s acts of worship, such as du`aa (supplication), seeking help, tawakkul (trust and reliance), and hope for good fortune to other than Allaah.

Shirk in Tauheed ul-Asmaa¹i was-Sifaat:

Attributing divine power to Allaah¹s creation. Attributing to man the power to keep a watchful eye on his followers, whether alive or dead, the power and ability of guiding people¹s hearts that belongs to Allah alone, and ability to answer prayers of Allaah¹s creation and provide them with aid.

Refutation from the Qur¹aan:

Allaah says in the Qur¹aan, "And who is more astray than one who calls besides Allaah, such as will not answer him till the Day of Resurrection; and who are (even) unaware of their calls to them? And when mankind gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping." (46:5-6) "You Alone we worship and from You Alone we seek help." (1:5) "Do they attribute to Allah those who created nothing but they

themselves are created? No help can they give them, nor can they help themselves." (7:191-2)

"Those on whom you call besides Allaah are only slaves like yourselves." (7:194) "Do not worship besides Allaah that which cannot help or harm you." (21:66) "And those whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). If you invoke them, they hear not your call, and if they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower." (35:13-14) "And invoke not besides Allaah any that will neither profit you nor hurt you, but if (in case) you do so, you shall certainly be one of the Dhaalimooon. And if Allaah touches you with heart, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful." (16:107) Also, "You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allaah have no power to give you provision, so seek your provision from Allaah (Alone) and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back." (29:17)

Refutation from the Sunnah:

"If you ask in prayer ask only Allah, and if you seek help, seek it only from Allaah." [At-Tirmidhee, an-Nawawi¹s Forth Hadith]

"He who dies while praying to someone as rival to Allaah, the reward for such a person shall be the Fire of Hell." (Narrated by Al-Bukhaaree) "O people of Quraish, sell your own souls. I will not be of any help to you before Allaah; O Abbaas ibn Abdul-Muttalib, I will not be of any help to you before Allaah; O Safiyah, aunt of Allaah¹s Messenger, I will not be of any help to you before Allaah; O Faatimah, daughter of Muhammad, ask of my wealth what you wish, I will be of no avail to you before Allaah." (Narrated by al-Bukhaaree)

During the days of the Prophet, sallallaahu `alayhi wa sallam, there was a hypocrite who used to harm the believers, some of them (the believers) said: "Come (support) with us whie we appeal to Allaah¹s Messenger for assistance against this hypocrite." The Prophet, sallallaahu `alayhi wa sallam, replied, "Verily, no one should seek to me for assistance."Indeed, it is Allaah Who is to be sought for assistance and help." (at-Tabaraanee)

Saying of a scholar, Ibn Rajab, rahmatullaahi `alayhi: "Know that it is an obligation to invoke Allah Alone in Du`aa, and not His creation. Invoking entails showing humiliation, destitution, need and poverty by the one who is invoking while admitting that the one who is being invoked has power over delivering such matters as removing hardship, delivering the need, bringing about benefit and fending off harm. Admitting (and showing) humility and meekness can only be revealed to Allaah, Alone, for this is the essence of worship."

Proofs are numerous, since Shirk is crystal clear in their article, wa laa Hawla wa la quwwata illaa billaah (and there is no ability or power save by Allaah).

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Their article is found on www.best.com/~informe/mateen/Sufi/meded.html

Meded - Asking Support From Grandsheikh

Our Grandsheikh is Sheikh Abdullah Al-Faiz Ad-Daghistani, may Allah Almighty sanctify his blessed soul and draw him ever closer to His Divine Presence. May He Almighty cause us to benefit from Grandsheikh's blessings and teachings, and from his spiritual care for us even from the grave. We derive our spiritual power from his heart center. If he cuts us off we are stranded. Every breath that our Grandsheikh turns toward us from his spiritual breaths is like a warm spring breeze which blows on the bare branches of trees, causing buds and blossoms to burst forth. Like the spring breeze that carries the revival of life within it, so do the breaths of Allah's Saints give life to their followers, to their spiritual sons and daughters. That relationship is stronger than the relationship to our parents, as there is only a short period of time in which they are all and everything to their small children, and, ultimately, it is very difficult for them to influence their children to follow the way of life that they would choose for them. Perhaps those children will leave them and go away to the far corners of the Earth and choose a way of life totally unrelated to that of their parents. But a real Grandsheikh always keeps a watchful eye on his followers, whether that Grandsheikh be living in this world or already has passed on to the existence beyond this world. He never abandons them.

Yes, we are always seeking our Grandsheikh's support, support that will help us act according to our Lord's commands, and support to help us stand firmly in the face of our enemies: the lower self, Satan, vain desires and worldliness. For both of these goals - progress on the right way and avoiding deviation from it completely - we need his support. Without such a strong support a person will be vanquished.

Therefore, we seek our Grandsheikh's support by saying: "Meded Ya Sayyidi", "Support, oh my Master." You must call upon your Grandsheikh in such a manner when you are in need of support, then that support may reach to you. The more you feel yourself to be weak and in need of

support, the more support he will extend to you. But the more you depend on your own knowledge and your mind's powers, the less support you will receive, as Grandsheikh will say: "He is self-sufficient, so why lend him support. Leave him in the hands of his ego."

When the Holy Prophet asked his Lord, "Oh my Lord, don't leave me in the hands of my ego even for a moment", he was seeking refuge from two undesirable possibilities: 1) to be left in the hands of his ego's base desires, and 2) to be left alone to guide himself only by his mind and knowledge. In both these ways the ego attempts to separate us from true guidance, and in admitting our weakness and seeking support in the face of the ego's trickery we gain that help.

Divine Guidance and help reached to our Prophet through the Archangel Gabriel who acted as Allah's representative in carrying His revelation to the Prophets, so that Divine Help reaches to the Saints via the Holy Prophet, who acted as Allah Almighty's representative in bringing guidance to his Nation. And ultimately, after the Prophet's time, that guidance reaches to our hearts through the Saints, his inheritors, as we have not yet developed the senses with which to listen directly to the

Prophet's guidance. Some foolish people, even among the Muslims, will undoubtedly deny this, saying that all that remains of the Holy Prophet's guidance is what is written in books. This point of view, far from being the reality, is a blind man's view, for were the Holy Prophet to have taken those powers with him upon his death there would remain no more religion, no more faith, no nothing from Islam. No, that prophetic power never leaves the Earth; it is only transformed and distributed through the awareness of the Holy Prophet's inheritors.

Therefore, you must look for the support of the Saints in a Universe in which you are totally weak. Once you have established a good connection with such a person you will always be in contact with him: a "wire" will carry current to your heart from his power source. That aid will make itself felt most in times of need. Now it is daytime and you don't seek a torch, no need; but at night such a small light will prevent you from falling into a pit.

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